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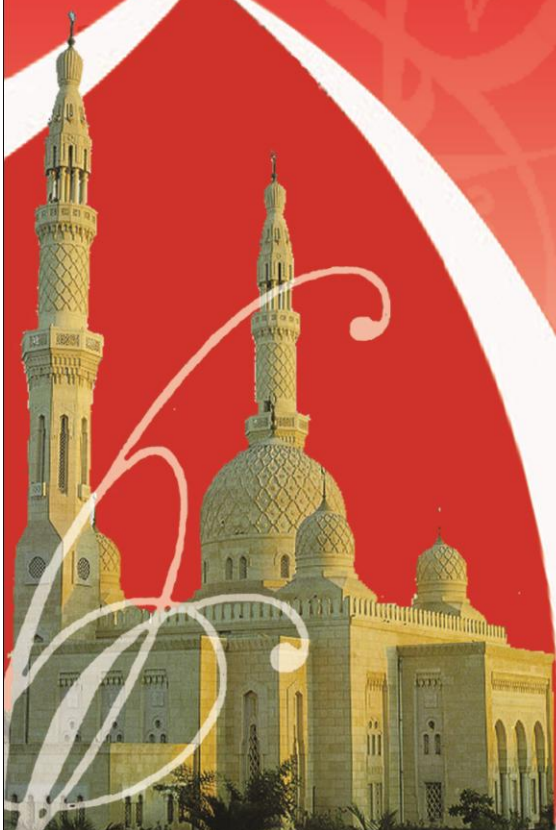
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وشروطه ونماذجه

صالح مشوش و طارق لعجال

Islam Dan Revolusi Keilmuan Di Alam Melayu

Siti Fathimah binti Abdul Halim*

Abstrak

Bersesuaian dengan sifat Islam sebagai agama yang syumul dan merentasi waktu dan masa, ianya menyentuh segenap kehidupan manusiawi. Khususnya, ianya hadir dengan sinaran baru mengangkat martabat manusia sebagai insan yang diberi keistimewaan melalui akal fikiran dan perlu mengoptimalkan anugerah tersebut melalui proses keilmuan. Proses keilmuan adalah penting dalam memahami manusia kepada tugas dan peranannya dalam kehidupan. Maka, kertas kerja ini akan membicarakan sumbangan kehadiran sinar Islam ke rantau ini dari aspek keilmuan melalui Kesultanan Melayu Islam yang muncul ketika zaman kegemilangannya yang sangat berperanan dalam menjadikan 'revolusi' ini berjaya.

Kata kunci: Islam, Ilmu di Alam Melayu

Islam Di Alam Melayu

Bertepatan dengan sifat Islam sebagai agama yang merentasi masa dan tempat, maka sinaran kegemilangan tamadun Islam yang bermula di Asia Barat telah dapat dinikmati oleh masyarakat di sebelah Asia Tenggara umumnya dan Nusantara khususnya melalui usaha dan cara tertentu.

Jika ditelesuri sejarah kemasukan Islam ke alam Melayu khususnya ke Malaysia, terdapat pelbagai teori yang telah dikemukakan oleh para sarjana sejarah. Sejarah awal kehadiran Islam ke Nusantara merupakan suatu isu yang terus diperdebatkan dalam kajian sejarah Asia Tenggara.¹ Di dalam memperkatakan tentang teori kedatangan Islam ini, lahirlah tokoh-tokoh yang mengemukakan teori masing-masing seperti S.Q Fatimi, Snouck Hurgrouge, J.P Moquette, R.A Kern, dan ramai lagi yang mengetengahkan teori mereka berdasarkan bukti yang telah ditemui yang semestinya menimbulkan pelbagai pandangan mengenai masa, tempat, dan arah tuju kemasukan Islam ke Nusantara. Mengenai arah kedatangan Islam, terdapat tiga teori utama iaitu datangnya Islam melalui Arab, India, dan China.² Selain itu, dalam membahaskan masa datangnya Islam pula, ada yang mengatakan seawal abad ke-7 Masihi lagi, abad ke-12 Masihi atau ke-13 Masihi, dan sebagainya.

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¹ Wan Abd Rahman Khudzri Wan Abdullah, *et. al.* (2002), *Tamadun Islam: Suatu Sorotan*. Pahang: PTS Publications & Distributor Sdn. Bhd., h.134.

² Lihat S.Q. Fatimi (1963), *Islam Comes to Malaysia*, Singapore: Malaysia Sociological Research Institute, h. 31-31.

Terdapat pelbagai faktor yang telah dikaitkan berhubung dengan perkembangan Islam di Alam Melayu. Berdasarkan tulisan-tulisan para sarjana, antara faktor utama ialah peranan para pedagang dalam penyebaran Islam di jalan-jalan dan kawasan-kawasan perdagangan, penyebaran yang dilakukan oleh pengembang-pengembang agama khususnya para sufi, faktor persaingan kuasa Islam tempatan dengan mereka yang belum Islam yang menimbulkan kesedaran politik dalam penyebaran Islam, faktor peranan yang dilakukan oleh istana raja-raja Melayu dalam pelbagai aspek, faktor kelebihan Islam sebagai suatu agama dan faktor penentangan terhadap kuasa penjajah seperti Portugis, Sepanyol, dan sebagainya yang membawa kepada perkembangan Islam di Alam Melayu dengan pesatnya.

Menurut Dr. Sidek Fadhil, "perkembangan dan kemantapan Islam di rantau ini tidak dihasilkan hanya dengan usaha sambil lewa pedagang dan tidak juga semata-mata kerana sikap pak turut Orang Melayu, tetapi berkat usaha gigih dan bijaksana para dai'e yang komited, para dai'e yang terdiri daripada kalangan pedagang, mubaligh, ulama', kaum sufi, raja, dan bala tentera."³

a. Islam Dan Ilmu Pengetahuan Di Alam Melayu

Sesungguhnya kedatangan Islam ke Alam Melayu telah membawa seribu satu sinaran kehidupan kepada masyarakatnya di dalam segenap aspek. Ianya merangkumi aspek kepercayaan, sosial, politik, ekonomi, dan yang paling penting ialah ilmu pengetahuan dan keintelektualan yang membawa masyarakat Melayu ke arah sebuah masyarakat yang bertamadun.

Menurut Profesor Muhammad Naquib al-Attas "Islam membawa semangat rasionalisme dan intelektualisme bukan sahaja di kalangan istana dan kraton, malah sampai juga dengan lebih merebak di kalangan rakyat jelata."⁴ Pandangan sarjana ini menunjukkan perubahan yang dicetuskan oleh Islam meliputi juga bidang keilmuan. Ia juga menggambarkan pola perubahan dalam hal-hal yang bersifat keilmuan ini melibatkan golongan atasan dan istana serta golongan bawahan dan rakyat jelata.

Selain itu, kedatangan Islam merubah pandangan masyarakat di alam Melayu ke arah yang bersifat ilmiah dan saintifik, meninggalkan era yang mengutamakan sesuatu yang bersifat tahyul, khayalan, dan memuja yang berbentuk estatik. Kedatangan Islam juga memartabatkan bahasa Melayu dengan cara membentuk penggunanya menuturkan perkara yang bersifat ilmiah.

1. Kerajaan Melayu Islam Sebagai Pusat Ilmu Pengetahuan

³ Siddiq Fadil (1986), *Gerakan Islam di Dunia Melayu- Tuntutan Zaman dan Cabaran Lingkungan*, Kuala Lumpur: ABIM.

⁴ Syed Naquib Al-Attas (1972), *Islam Dalam Sejarah dan Kebudayaan Melayu*. Kuala Lumpur: UKM. h. 20.

Setelah kejatuhan kerajaan Hindu di Kepulauan Melayu, maka muncullah pemerintahan Kesultanan Islam. Kebudayaan Melayu yang berteraskan keislaman telah berkembang dengan pesat, seperti diistilahkan oleh R.A Kern⁵ sebagai suatu revolusi yang muncul dalam masyarakat Melayu akibat dari kedatangan Islam.⁶ Hal ini dibuktikan dengan munculnya pusat kerajaan yang berfungsi sebagai pusat pentadbiran kerajaan dan pusat perkembangan ilmu pengetahuan seperti :

a. Samudera Pasai (1280 – 1400 T.M)

Sejarah Dinasti Yuan menyebutkan bahawa pada tahun 1282 dua utusan dari Samudera (Su-Mu-Ta) bernama Hasan dan Sulaiman telah mengadap Maharaja China. Maka, dari bukti tersebut, kesimpulan telah dibuat bahawa dari tarikh tersebut Pasai telah dianuti oleh Islam. Ibnu Batuttah di dalam pelayarannya ke China, telah singgah di Pasai yang dipanggilnya *Jazirah Al-Jawah* (Pulau Jawa). Menurutnya, Raja Pasai ketika itu ialah *Malik Al-Zahir*, iaitu putera Malik Al-Salih atau Merah Silu.

Beliau juga menyatakan bahawa Sultan Malik Al-Zahir adalah seorang raja yang alim dalam agama Islam dan sangat gemar kepada ilmu pengetahuan. Beliau dikelilingi oleh cendekiawan Islam, antaranya Qadi Shariff Amir Sayyid dari Shiraz dan Taj Al-Din dari Isfahan. Di bawah pemerintahan Sultan Malik Al-Zahir, sering diadakan muzakarah atau seminar mengenai ilmu pengetahuan Islam.⁷ Dalam acara tersebut, sultan sering melucutkan pakaian diraja dan memakai pakaian ahli undang-undang Islam.⁸

Sejak abad ke-14, Pasai telah muncul sebagai pusat kebudayaan Melayu Islam yang terawal. *Sejarah Melayu* mengesahkan tentang seorang ulama' dari Mekah yang bernama Abu Ishak telah menulis sebuah kitab mengenai ilmu Tasawuf yang berjudul *Dur al-Manzum* dan dia memerintahkan anak muridnya, Maulana Abu Bakar supaya menghadiahkannya kepada Sultan Mansur Syah di Melaka.

b. Melaka (1400 – 1511 T.M)

Sejarah Melayu melaporkan bahawa raja-raja Melaka merupakan pentadbir-pentadbir yang berminat kepada ilmu pengetahuan. Misalnya Sultan Mahmud Syah, apabila menganut agama Islam, baginda telah mempelajari ilmu keagamaan daripada Sayyid 'Abd 'Aziz. Sultan Mansur Syah pula telah mengkaji kitab *Dur Al-Manzum* dengan Maulana Abu Bakar. Baginda telah diberi pujian oleh

⁵ Antara sarjana yang memperkatakan tentang kemasukan Islam ke Alam Melayu serta perkembangannya.

⁶ S. Hussein "On the Need for Historical Study of Malaysian History" JSEAH IV, Mac 1963, h. 69

⁷ Ismail Hamid (Dr) (1985), *Peradaban Melayu dan Islam*, Selangor: Penerbit Fajar Bakti, h. 28-29.

⁸ Ibn Batuttah (1983), *Rihlah, Al'imprimerie Nationale*. Paris, h. 230-235.

Maulana Abu Bakar kerana kepintarannya dalam pengajian. Sultan Mahmud Syah dan puteranya Raja Ahmad bergurukan kepada Maulana Sadar Jahan. Dalam masa pemerintahan Sultan Mahmud, pegawai-pegawai tinggi kerajaan turut mempelajari agama Islam di bawah pimpinan Maulana Sadar Jahan.⁹

Dengan minat raja-raja Melaka kepada ilmu pengetahuan, Melaka telah berkembang menjadi pusat pengetahuan dan kebudayaan Melayu Islam di kepulauan Melayu. Misalnya sultan Pahang, Kampar, Inderagiri, telah menuntut pelajaran agama Islam di Melaka. Melaka juga telah memainkan peranan dalam menyebarkan syiar Islam ke seluruh pelusuk kepulauan Melayu termasuk selatan Filipina sehingga R.A Kern menyebut bahawa Jawa telah diislamkan oleh Melaka.¹⁰

Sebagai pusat kebudayaan Melayu Islam, Melaka dipercayai telah melahirkan penulis-penulis yang menghasilkan karya-karya mengenai Islam dan kesusasteraan Melayu. Sejarah Melayu menyebut bahawa *Hikayat Amir Hamzah* dan *Hikayat Muhammad Ali Hanafiah* telah diketahui dan dibaca orang di Melaka sejak abad ke -15.¹¹

c. Aceh (1511 – 1650 T.M)

Selepas kejatuhan Melaka di tangan Portugis pada tahun 1511, Aceh berkembang menggantikan Melaka sebagai pusat kebudayaan Melayu Islam yang terkemuka di kepulauan Melayu kerana sultan–sultannya berminat menambahkan ilmu pengetahuan. Para cendekiawan digalakkan menetap di Aceh dan mengembang ilmu pengetahuan mereka. Oleh itu, Aceh telah menjadi tumpuan cendekiawan dari dunia Islam seperti Mesir, Syria, Mekah, dan India.

Kerajaan Aceh telah mendirikan pusat-pusat pengajian rakyat yang ditempatkan di masjid dan pusat pengajian Islam di rangkang. Para pelajar juga dapat melanjutkan pelajaran mereka ke India, Mekah dan Mesir. Dengan dorongan dari raja-raja Aceh, lahirlah penulis yang menghasilkan kitab-kitab pengetahuan agama Islam, ilmu kalam, tasawuf, dan karya kesusasteraan Melayu. Antaranya Hamzah Fansuri,¹² Abd Rauf Singkel, Bukhari Jauhari, dan ramai lagi. Selain penulisan kitab, penulisan kesusasteraan juga giat dijalankan seperti Syair Perahu oleh Hamzah Fansuri, *Taj Al-Salatin* oleh Bukhari Jauhari, dan sebagainya.

⁹ Ismail Hamid (Dr), (1985), *op.cit.*, h. 29-30.

¹⁰ D.G.E Hall (1964), *History of South – East Asia*. London: MacMillan, h. 198.

¹¹ Ismail Hamid (Dr) (1985), *op.cit.*, h. 31.

¹² Nama sebenar ialah Abu Bakar ‘Abdullah bin Abu Kuhafah al-Tamimi. Hamzah Fansuri ialah seorang penyair yang dipercayai dilahirkan pada akhir abad ke-16 di Barus atau Panchor, Sumatera Utara. Pada tahun 1726, Francois Valentijn dalam bukunya *Oud en Nieuw Oost-Indie* (Hindia Timur Lama dan Baharu) pada bab mengenai Sumatera, menyebut Hamzah Fansuri sebagai seorang penyair yang dilahirkan di Fansur. Lihat http://ms.wikipedia.org/wiki/Hamzah_Fansuri, 9 Februari 2009 dan Ensiklopedia Islam, *op. cit.*

d. Patani (1564 – 1782 T.M)

Menurut Teeuw, dalam *Hikayat Patani*, Pattani merupakan pusat perkembangan Islam yang terawal. Pattani terkenal dengan pusat pengajian agama Islam secara tradisional (pondok) sejak zaman silam hingga kini. Perkembangan pusat pengajian Islam di Pattani di zaman silam mungkin hasil daripada dorongan raja-raja yang memerintah negeri itu sejak tahun 1564 lagi.¹³

Seorang pengembara Eropah yang melawat Pattani pada tahun 1680, Nicholas Gervaise telah memuji sistem pemerintahan raja-raja Pattani. Malangnya pada tahun 1782, negeri itu telah ditawan oleh Siam dan sistem kesultannya dihapuskan.¹⁴ Pattani banyak memberi sumbangan terhadap penulisan bercorak keagamaan.¹⁵

e. Johor–Riau (1650 – 1800 T.M)

Selepas Aceh, Johor Riau menjadi pusat kebudayaan Melayu Islam. Raja-raja Riau yang berminat dengan ilmu pengetahuan dan kesusasteraan Melayu telah menjadikan Penyengat sebagai pusat pengajian Islam dan kebudayaan Melayu. Di bandar Penyengat, pelbagai buku agama dan karya yang bercorak kesusasteraan telah diterbitkan dan disebar ke seluruh kepulauan Melayu.

Dengan usaha Raja Ali Haji,¹⁶ bandar Penyengat telah bertambah maju. Ramai ulama' telah diundang mengajar pelbagai ilmu Islam. Raja Ali Haji salah seorang keluarga diraja yang menuntut pelajaran agama Islam sehingga menjadi seorang ilmuwan Islam yang terkemuka.

Kesimpulan

Jelaslah bahawa kedatangan Islam ke rantau ini di samping menyebarkan agama Islam, turut juga menggalakkan perkembangan ilmu pengetahuan sehingga munculnya pusat-pusat kebudayaan Melayu di beberapa tempat di kepulauan ini sejak abad ke-14 hingga abad ke-18, sebelum pengaruh tamadun Barat menguasai negeri-negeri Melayu.

¹³ Ismail Hamid (1985). *op. cit*, h. 31.

¹⁴ R.O Winstedt (1961), *The Malays: A Cultural History*. London, h. 139.

¹⁵ Ismail Hamid (1985), *op.cit*. h. 31.

¹⁶ Nama lengkap beliau ialah Tengku Haji 'Ali al-Haj bin Tengku Haji Ahmad bin Raja Haji Asy-Syahidu fi Sabillah bin Upu Daeng Celak, yang lebih masyhur dengan sebutan Raja Ali Haji saja. Beliau dilahirkan di Pulau Penyengat Indera Sakti yang ketika itu menjadi pusat pemerintahan Riau-Lingga-Johor dan Pahang. Raja Ali Haji dilahirkan oleh ibunya, Hamidah binti Panglima Malik, Selangor, tahun lahirnya tercatat pada 1809. Lihat <http://penyair.wordpress.com/2007/09/04/biografi-raja-ali-haji/>. 24 September 2011.

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- <http://penyair.wordpress.com/2007/09/04/biografi-raja-ali-haji/>.

Kajian Russia Mengenai Islam Di Alam Melayu

Tatiana A. Denisova *

Abstrak

Kajian Islam (Islamic Studies) di Russia mempunyai sejarah dan tradisi yang lama, malah juga ciri-ciri khasnya. Ramai orang Muslim tinggal di Russia dan di negara-negara yang berjiran. Kajian Islam di Russia dilaksanakan dalam kerangka kajian Timur, iaitu Oriental Studies. Di antara tokoh-tokoh Islamic Studies di Russia perlu disebutkan V. Bartold, I. Krachkovsky, A.Krimsky, dan lain-lain. Justeru, di Russia muncul dan berkembang juga tradisi pengajian alam Melayu iaitu Malay Studies. Di antara pusat-pusat kajian Nusantara yang paling terkenal adalah Institute of Oriental Studies di Moskow dan St.-Petersburg, Institute of Asian and African Studies Moscow University, Institute of Practical Oriental Studies, Institute of International relationship dan lain-lain. Kajian alam Melayu di Russia meliputi pelbagai bidang dan aliran malah juga mempunyai ciri-ciri khasnya. Kajian Islam di alam Melayu tidak dianggap sebagai subjek kajian yang popular di antara para pengaji tamadun Melayu di Russia. Walaupun begitu terdapat beberapa karya dan kajian yang mengandungi pandangan para ilmuwan Rusia tentang Islam di Alam Melayu. Analisis karya-karya tersebut menunjukkan aliran utama dalam kajian Islam Melayu di Rusia dan ciri-ciri khasnya.

Keyword: *Islamic Studies, Oriental Studies, Islam in Malay world*

Kajian Islam di Russia merupakan salah satu bidang terawal dalam Oriental Studies Russia. Sejak dahulu kala Russia sentiasa mempunyai hubungan yang rapat dengan dunia Islam dan orang Muslim, misalnya dengan Negara-negara berjiran – Iran, Turki, Negara-negara Arab, Asia tenggara dan lain-lain. Di dalam Russia berada ramai orang Muslim dan juga terdapat pelbagai kawasan, di mana orang Muslim merupakan majoriti. Itu sebabnya kajian Islam atau Islamic Studies amat penting dan sentiasa digunakan dalam bidang politik serta pentadbiran. Kajian Islam di Russia sama dengan kajian Islam di negara-negara lain meliputi pelbagai pangkat atau period.

1. Kajian informal, iaitu maklumat dan pengembaraan negara-negara Islam dan orang Muslim yang tidak teratur, yang dibuat oleh orang yang bukan profesional. Misalnya catatan pengembaraan para pengembara para saudagar, para mubaligh agama Kristian (sejak kurun ke-14 – 16)

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2. Kajian lapangan iaitu catatan harian dan laporan para pentadbir kerajaan Russia dan utusan-utusan rasmi dan lain-lain (kurun ke 17 – 19).
3. Kajian ilmiah, iaitu kajian yang dilaksanakan oleh para orientalis secara Professional (kurun ke-19 – 20).

Antara para pengembara yang terkenal yang pernah singgah di Negara-negara Islam boleh disebutkan Afanasiy Nikitin seorang saudagar dan pengembara yang pada tahun 1475-1479 melawat Bandar-bandar Kazan', Astrakhan, Maskat, Badar dan juga pelbagai kawasan di Asia Tengah, India dan Iran. Beliau menulis catatan pengembaraan yang bertajuk "Lawatan kepada tiga laut". Di dalamnya terdapat maklumat-maklumat yang menarik tentang kehidupan dan adat istiadat orang Muslim dan juga pelbagai fikiran dan pendapat Aphanasiy Nikitin tentang Islam amat menarik juga adalah teks doa, yang membaca Afanasiy Nikitin, seorang yang beragama Kristian Ortodoks. Walaupun begitu di dalam teks doa tersebut terdapat sebutan tentang Allah, Jesus Christ disebutkan sebagai "ISA – RUH Allah", terjemahan ke dalam bahasa Russia ungkapan-ungkapan Islam, misalnya wallahu'alam, Allahu Aqbar, la ilaha illa Allah dan lain-lain.

Seorang lagi pengembara Fedot Kotov (1623) yang mengunjungi Persia, Derbent, Isfahagan, Bagdan dan lain-lain. Beliau menulis buku "Lawatan ke Tanah Parsi". Antara para pelaut dan pegawai kerajaan Russia yang mengembara ke Negara-negara Islam, termasuklah Alam Melayu boleh menyebutkan misalnya nama laksamana Ivan Krusenshtern (kurun ke 18), A. Ermolov (kurun ke-18), Egor Meyendorf (kurun ke-19) dan lain-lain. Terdapat juga pelbagai institusi dan lembaga yang dibina oleh para pentadbir kerajaan Rusia yang berminat mengaji Islam dan orang Muslim. Salah satu lembaga tersebut yang paling menarik dan terkenal adalah Persatuan Para Pengaji Arkeologi Turkestan (1895), Persatuan Para Pengaji Arkeologi Kaukasus (1871), Lembaga Sejarah dan Arkeologi Odessa (1839) dan lain-lain.

Kajian Islam bersifat ilmiah yang merupakan salah satu bidang terpenting dalam Oriental Studies Russia boleh dikatakan lahir daripada lembaga-lembaga tersebut. Misalnya Persatuan Para Pengkaji Arkeologi Turkestan melahirkan tokoh-tokoh kajian Islam yang terhebat di Russia seperti Vasiliy Bartold, M.S. Andreev, Evgeniy Smirnov, Boris Lunin, Nikolay Ostroumov dan lain-lain yang dianggap sebagai pendiri kajian Islam di Russia.

Walaupun kajian Islam di Russia lazimnya menunjukkan kekurangan yang sama dengan kajian Islam di negara-negara barat yang lain misalnya-eurosentrisme, sikap negatif terhadap Islam, kurang penilaian terhadap peranan Islam dalam sejarah dan budaya pelbagai bangsa Sementara itu jelas sekali bahawa kajian Islam di Russia lazimnya bersifat lebih objektif dan fundamental.

Tradisi pengajian Islam di Russia yang mempunyai sejarah yang lama dan tradisi-tradisi yang cemerlang, wujud pada masa kini juga. Di antara pusat-pusat pengajian Islam di alam Melayu yang kekal wujud hingga sekarang adalah Institut

of Oriental Studies di Moscow dan di St.-Petersburg, Institut of Asian and African Studies Moscow State university, Institute Hubungan Antarabangsa Moscow, Institute of Oriental Studies di Kazan' dan lain-lain. Selepas kedatangan zaman *perestroika* di Russia muncul dan berkembang banyak institusi yang baru ada yang berasaskan kajian agama ada yang berasaskan kajian ilmiah. Justeru itu banyak institusi yang baru-baru itu masih mempunyai kurang pengalaman dalam bidang kajian Islam.

Salah satu kekurangan yang umum yang terdapat dalam kebanyakan tulisan para orientalis barat itu adalah sikap negatif dan pengabaian terhadap Islam dan umat Muslim. Sebagai contoh, sikap yang tidak bijaksana itu dan yang cukup tipikal (lazim) untuk ilmu orientalis, yang boleh kita sebut, misalnya tulisan Prof. D.B.McDonald (Scottish American) "The Religious Attitude and Life in Islam" (Chicago, 1909) atau H.A.R. Gibb (England) "Modern Trends in Islam" (Chicago, 1947)¹. Di dalamnya dua ilmuwan yang cukup terkenal itu antara lain, membuktikan secara serius, bahawa Nabi Muhammad s.a.w (Salallahu alaihi wassalam) adalah "psychopath" dan "mentally ill", atau dengan kata lain - orang gila.

Tentang hal itu Dr. Mukti Ali berkata secara betul "Tidak ada seorang pun daripada para ilmuwan Muslim, yang terlintas dalam angannya menyelidiki adakah Jesus Christ orang gila atau tidak. Isa al-Masih dianggap dan dihormati oleh orang Muslim sebagai nabi. Salah satu prinsip yang terutama yang mesti menjadi dasar dalam semua kajian ilmiah itu adalah sikap baik hati dan objektif"². Tetapi sampai sekarang juga berbagai-bagai Orientalis Barat tidak begitu berminat dengan hasil penelitian yang objektif. Kebanyakannya berusaha saja menggunakan setiap-tiap alasan untuk membuktikan sifat-sifat negatif Islam dan mengabaikan umat Islam.

Walaupun Pengajian Melayu di Barat termasuklah Russia mempunyai tradisi dan sejarah yang lama, lebih kurang sejak kurun ke-18 sampai sekarang hampir tidak ada karya-karya yang fundamental dan kompleks yang sesungguhnya bersifat ilmiah tentang sejarah Islam di Alam Melayu dan khazanah persuratan Melayu dari perspektif Islam.

Para orientalis yang meneliti sejarah Nusantara kebanyakannya memilih hal ehwal yang berkaitan dengan tradisi bukan Islam sebagai subjek kajiannya, iaitu tradisi-tradisi lama (sebelum Islam), kebudayaan, sejarah dan adat-istiadat Hindu-Buddha, sedangkan terdapat banyak tulisan tentang Sejarah Baru (Early Modern History) dan situasi moden.

Lazimnya para orientalis menganggap Islam sebagai faktor negatif dalam proses perkembangan Alam Melayu juga. Mereka tidak mahu memperhatikan bahawa Islam memajukan perkembangan masyarakat dan bangsa Melayu, dan

¹ D.B.McDonald. Prof (1947), *The religious attitude and life in Islam*, Being the Haskell lectures on comparative religion delivered before the Univ. Of Chicago in 1906. Chicago, 1909; H.A.R.Gibb, *Modern trends in Islam*, Chicago.

² A.Mukti Ali. Dr (1963), "Pidato restu/petunjuk Utusan Yang Mulia menteri Agama / In: Sejarah masuknya islam ke Indonesia", *Risalah seminar, Medan*, h. 48.

mereka juga tidak mahu memperhatikan bahawa Islam berpengaruh dalam usaha mengembangkan kebudayaan dan pemikiran umum, termasuk juga ilmu, falsafah dan bahasa Melayu.

Penjajahan terhadap negeri-negeri Melayu oleh orang-orang Eropah tidak memajukan juga proses pemerolehan, penyimpanan dan penelitian warisan umat Islam Melayu. Orang Eropah (kakitangan kolonial mahupun penyelidik) rupanya tidak berminat memahami dan mencipta semula secara wajar sejarah Islam Melayu yang tulen. Hal ini demikian kerana orang Melayu Islam selalu dianggap oleh orang Eropah (yang mempunyai modal) sebagai pesaing yang paling utama dalam perjuangannya untuk mengawal jalan-jalan perniagaan dan mencapai monopoli perniagaan di Asia Tenggara. Menurut pendapat Abdul Haris Nasution “tidak perlu hairan bahawa Islam di Alam Melayu belum dipelajari lagi secara sepatutnya. Selama penjajahan Eropah yang berlangsung selama 350 tahun itu, pemerintah kolonial selalu berusaha untuk mengaibkan Islam dan umat Islam, dengan menyifatkan orang Muslim sebagai golongan masyarakat yang paling mundur.

Sikap permusuhan itu semestinya tidak memajukan perkembangan pengajian Melayu dan pemahaman Islam. Salah satu kekurangan dalam pengajian Melayu oleh Barat yang dipengaruhi oleh konflik antara umat Islam dan Barat ini adalah suatu hakikat, bahawa sampai sekarang masih ada beberapa masalah yang terpenting yang belum dijelaskan dan ditentukan lagi, terutamanya dalam bidang sejarah Islam Melayu yang terawal. Antaranya, termasuklah tempoh pengenalan pertama manusia tempatan dengan agama yang baharu, jalan dan cara penyebaran Islam di Alam Melayu, sejarah dan penyebarannya di kawasan tersebut pelbagai arah (aliran) Islam dan ciri-ciri khasnya, dan lain-lain.

Lazimnya dalam penulisan para orientalis tentang Islam di Alam Melayu serta warisan sejarah Melayu terdapat pelbagai prasangka atau “mitos” :

Yang paling lazim antaranya ialah:

- (1) Perkenalan pertama orang Melayu dengan Islam dan orang Islam muncul pada kurun ke-13 dan 14 atau selepas dari abad itu.
- (2) Islam datang ke Alam Melayu dari India dan dibawa oleh orang India.
- (3)** Islam di Alam Melayu bukan seperti Islam klasik, Islam tulen, Islam yang sebenarnya. Melayu Islam adalah hanya campuran beberapa istilah-istilah Islam dengan tradisi Hindu-Buddha India dan paganisme tempatan.
- (4) Kemasukan Islam ke Alam Melayu pada waktu itu berlaku secara kebetulan sahaja. Islam tidak bermakna dari segi sejarah Alam Melayu. Kehadirannya tidak mengubah apa-apa kepada masyarakat dan kebudayaan Melayu.

- (5) Islam tidak mempengaruhi dan tidak memajukan perkembangan ekonomi di Alam Melayu.
- (6) Islam merupakan sistem pandangan yang sangat agresif pada tahap awalnya.
- (7) Orang Barat datang ke Alam Melayu sebagai pendamai tanpa tujuan agresif, dan merekalah yang berjasa membawa kemajuan kepada masyarakat Melayu.
- (8) Khazanah persuratan Melayu Islam tidak boleh dianggap sebagai sumber sejarah yang sepatutnya, dan yang boleh dipercayai.

Tidak perlu dibuktikan di sini, bahawa khazanah persuratan ini merupakan sumber sejarah yang sangat penting dan sempurna. Tetapi para orientalis Barat sering menganggap karangan sejarah tempatan sebagai sumber yang kuasi-sejarah (separa sejarah), yang bukan bersejarah, dan yang tidak boleh dipercayai. Tidak dinafikan juga bahawa dalam teks-teks sejarah Melayu Islam pada kurun ke-14 hingga ke-19 ada memuatkan unsur-unsur mitologi. Kita perlu juga ingat bahawa karya sejarah dalam bentuk babad atau *chronicles* atau *annals* biasanya ditulis oleh pengarangnya atas titah sultan, untuk memuji Yang Dipertuan Besar Negara atau untuk mempromosikan kepentingan dan pandangan keluarga penaung. Kita perlu menyemak setiap maklumat yang terdapat dalam karya-karya tersebut secara kritis dan terperinci apabila kita dapat menyaksikan kebenarannya. Kritikan merupakan satu bahagian yang utama dan alat yang mesti digunakan dalam setiap kajian ilmiah. Walaupun begitu, tidak boleh dikatakan bahawa teks-teks tersebut kurang bernilai, dan tidak boleh menolak penggunaannya sebagai sumber sejarah yang penting.

Pada pendapat saya, ada beberapa sebab tentang pandangan tersebut, iaitu kurangnya penilaian terhadap warisan sejarah Islam. Yang pertama, khazanah persuratan Islam Melayu dan karya-karya sejarah Islam tidak begitu terkenal dalam kalangan para ilmuan Barat dan Russia, dan kerana tidak begitu ramai antara mereka yang pandai membaca dalam tulisan Jawi.

Sebab yang kedua ialah teks-teks yang sudah diteliti dan diterbitkan tidak begitu banyak. Kebanyakan teks tersebut tidak diketahui keadaannya kerana banyak naskhah yang hilang pada zaman penjajahan Eropah di Alam Melayu.

Sebab ketiga yang menyebabkan kurangnya penilaian terhadap karya-karya sejarah Melayu Islam ini adalah kerana biasanya karya-karya sejarah tempatan dianggap oleh para orientalis sebagai artifak sastera, sebagai karya dongeng atau legenda, yang boleh diselidiki hanya daripada sudut pandangan filologi mahupun linguistik, tetapi tidak boleh diterima sebagai sumber sejarah yang sempurna dan benar. Mereka membincangkan dan menganalisis gaya bahasa dan genre, dan menilai sifat-sifat sastera, tetapi tidak memperhatikan maklumat-maklumat lain yang berkaitan dengan sejarah yang nyata, antaranya

termasuklah kegiatan ekonomi, perniagaan, perkapalan, pertanian, undang-undang, kehidupan intelektual dan lain-lain.

Konflik antara umat Islam dan dunia barat mempengaruhi juga prasangka bahawa, Islam menjadi faktor yang negatif dalam perkembangan sastera Melayu dan menghapuskan kebudayaan Melayu asli. Misalnya, Sir Richard Winstedt seorang pakar sastera Melayu yang terkenal dari England. Beliau menilai sastera dan historiografi Islam Melayu sebagai satu fenomena yang mundur dan serba serbi. Menurut pendapat beliau, semua ciri khas dan sifat-sifat sastera Melayu yang paling ternilai dari segi estetika timbul kerana dipengaruhi oleh kebudayaan India dan Jawa. Hanya kerana itulah sastera Melayu “mempunyai bau harum yang membangkitkan deria bau dan yang masih kekal waktu itu, tetapi harum itu hilang dengan segera dalam gurun Puritanisme Islam”³.

Unsur-unsur kurang penilaian terhadap Islam boleh diteliti juga dalam beberapa ungkapan Boris Parnikel seorang tokoh kajian Melayu yang amat terkenal dan banyak berjasa dalam bidang kajian sastra melayu. Menurut pendapat beliau:

Bahasa Melayu dalam karya-karya Islam dari segi ciri-ciri khasnya dan dari segi fungsinya menyerupai bahasa Latin yang mati. ... Bahasa Melayu Islam yang digunakan di Nusantara sebagai bahasa wakil bahasa al-Quran menjadi bahasa keagamaan, “sacred language” dan menghilangkan sifat-sifat bahasa percakapan Melayu yang asli yang penuh dengan ungkapan atau simpulan bahasa, dengan aforisme yang begitu cerah, gemilang dan naif”⁴.

Sebenarnya memang betul, Bahasa Melayu yang digunakan dalam karya-karya ilmiah Islam memang berbeza daripada bahasa percakapan biasa yang digunakan di pasar atau di kampung pada waktu itu. Karya-karya tersebut yang mempersembahkan hal ehwal sejarah, falsafah dan ilmu yang amat penting dan ikhlas semestinya dikarang dalam bahasa yang tinggi, yang muluk. Perlukah kita merasa kecewa kerana dalam teks-teks ilmiah Islam biasanya tidak digunakan bahasa rendah dan kata-kata kasar?

Gaya dan kosa kata bahasa Melayu Islam memang adalah ketat dan bijaksana. Tetapi menurut pendapat saya, hal tersebut membuktikan bahawa bahasa karya-karya Islam bukannya bahasa miskin, mundur atau mati. Gaya yang ketat itu sebabnya kerana setiap istilah dan setiap kata yang terdapat dalam teks-teks Melayu Islam itu digunakan oleh pengarangnya dengan betul dan mempunyai makna yang tepat dan sempurna.

³ Winstedt R.O (1991), *A History of Classical Malay Literature* By Sir Richard Winstedt revised, edited and introduced by Y.A. Talib. Petaling Jaya (MBRAS. Reprint 12., Cetakan Pertama, 1939)

⁴ Parnikel B.B. (1977), “Sekitar Masalah Fungsi Bahasa Melayu Tulisan dan Tentang Susunan Sastra Melayu Tradisional”, dalam *Malay-Indonesian Research*. Bil. 1, h. 97-98.

Ilmuwan Russia Bladimir Tyurin ikut pendapat para Orientalis Barat Snouk Hurgronje, D.J.E. Hall dan lain-lain dan menyatakan bahawa Islam masuk ke Alam Melayu pada abad ke 13 hingga ke 14 serta menegaskan juga bahawa sebelum zaman Melaka, Islam tidak berakar di sini secara mendalam⁵.

Thomas Raffles, Snouck Hurgronje, N.J. Krom, D.G.E. Hall, Wladimir Tyurin, Braginsky dan Clifford Geertz hampir semua orientalis barat, dan juga beberapa ilmuan dari India dan Indonesia menyatakan bahawa Islam datang ke Alam Melayu dari India dan Islam yang disebarkan di kawasan tersebut adalah suatu "*transformed Indian Islam*", yang bukan serupa dengan "*Islam Arab*" atau Islam asli. Pendapat itu disebutkan juga *Theory of Indian Cultural Domination in Nusantara*. Menurut mereka, Islam Melayu adalah suatu campuran beberapa istilah-istilah Islam dengan tradisi Hindu-Buddha India, dan paganisme tempatan. Saya harap tidak usah dijelaskan bahawa pandangan semacam ini tidak sah dan kurang berilmu kerana kita tidak boleh menganggap bahawa Islam di berbagai-bagai negara itu adalah agama kaum atau agama ras.

Pendapat tersebut menolak seorang ilmuan Russia yang sangat terkenal Iliya Pawlovich Petrushevsky dalam bukunya *Islam di Iran dalam abad ke 7-15* (1966) menulis antara lain tentang "Teori mengenai agama ras adalah *pseudo-scientific*"⁶. Pendapat yang sama terdapat dalam karya-karya Prof S.M. Naquib al-Attas. Islam adalah sistem yang umum yang tidak bergantung pada perbezaan kaum. Islam tidak boleh dipecahkan, kerana di semua tempat di Afrika mahupun di China orang-orang Muslim mengakui tauhid, mengucapkan syahadah, bersolat, berpuasa dan membaca al-Quran.

Lazimnya para orientalis barat yang menganggap Islam sebagai faktor negatif menegaskan dalam tulisan mereka bahawa Islam sejak awal-awalnya adalah terlalu agresif dan selalu bersikap bermusuhan terhadap semua orang yang beragama lain, terutama terhadap orang Eropah, walaupun mereka adalah sebenarnya, menurut tafsiran mereka, yang menjadi pendamai di Nusantara dan banyak berjasa dalam perkembangan negara-negara tempatan. Menurut pendapat D.G.E. Hall: "Islam mengalakkan perpecahan masyarakat dan menjejaskan (merosakkan) tradisi-tradisi rohani dan kebudayaannya"⁷.

Justeru itu profesor Vladimir Braginsky menolak pendapat tersebut dan menegaskan bahawa peristiwa-peristiwa sejarah perlu menilai dalam kerangka analisis keadaan sejarah sezaman serta setiap penilaian tersebut perlu bersifat objektif dan fundamental.

Walaupun kajian Alam Melayu masa kini di Russia merupakan bidang ilmu yang maju, penelitian tentang sejarah Islam di Alam Melayu hampir tidak ada.

⁵ Hall, D.G.E. (1955), *A History Of South-East Asia*, London: Macmillan, h. 176; S. Hurgronje C. (1924), 'De Islam in Nederlandsch Indie', in *Verspreide Geschriften*. Bohn - Leipzig, 1923-1927, vol. IV, p. 359 – 391 dan Tyurin V. (1980), *Sejarah Malaysia*, Moscow: Nauka, h. 44.

⁶ Petrushevsky Ilya P. (1966), *Islam in Iran in 7-15 c.* Leningrad: Nauka, h. 41.

⁷ D.G.E. Hall. (1955), *A History Of South-East Asia*, London: Macmillan, h. 176

Para pengkaji lebih berminat menulis tentang hal ehwal politik, ekonomi, adat istiadat, bahasa dan sastera daripada menumpukan perhatian kepada kajian Islam. Salah satu sebab keadaan tersebut adalah kerana lazimnya Alam Melayu tidak dianggap sebagai sebahagian daripada dunia Islam. Dan juga Islam dianggap sebagai unsur tamadun asing yang tiada kaitan dengan tamadun Melayu asli. Justeru itu terdapat beberapa karya yang fokus kepada Islam atau yang mengandungi pendapat dan rumusan tentang Islam misalnya:

1) Professor Boris Parnikel

- Hikayat Hang Tuah yang diterjemahan ke dalam bahasa Rusia. Moscow:Nauka, 1984. 398 mss 50000 naskhah.
- Pendekatan terhadap sejarah sastra di Nusantara. Moscow:Nauka., 1980. 244 mss.

2) Professor Vladimir Braginsky

- Buku Hamzah Fansuri, Moscow: Nauka, 1988, 341 mss. 3300 naskhah
- Buku Sejarah sastra melayu Klasik kurun ke VII—XIX. Moskow: Nauka. 1983, 495 mss. . 950 naskah.

3) Professor Elena Revunenkov

- Sulalat as-Salatin.Manuskrip Kruzenshtern dan peranannya dalam budaya dan sejarah. St.-Petersburg: Peterburgskoye Vostokovedeniye. 2008. 480 mss.
- Bangsa-bangsa Malaysia dan Indonesia Barat. Ciri-ciri khas kebudayaan rohani. Moscow: Nauka, 1980. 274 mss 2500 naskah

4) Professor Alla Ionova

- Undang-undang Islam dan sistem hukuman di Asia Tenggara. Moscow:1983
- Islam di Asia tenggara: masalah-masalah perkembangan pemikiran. M., 1981.

5) Professor Vladimir Tyurin

- Sejarah Malaysia. pengambaran ringkas. Moskow: Nauka. 1980. 264 mss.. 3250 naskah.

6) Dr. Lyubov' Goryaeva

- Hikayat Bakhtiar. / Terjemahan ke dalam bahasa Russia. Moskow: Nauka. 1989. 163 mss. 15000 naskah

7) Dr. Ivanov Sergey

- Islam dan peranannya dalam kehidupan masyarakat Malaysia masa kini. Moscow: 1994.

8) Dr. Svetlana Thor

- Undang-undang Melaka sebagai sumber sejarah tentang sejarah zaman pertengahan di Malaya pada kurun ke XIV – XVI. M. 2005

9) Ms. Irina Katkova

- Sufi saints of Sumatra. St. Petersburg, 2009

Pada masa kini di Institute of Oriental Studies Moscow minat terhadap Islam di Alam Melayu semakin tambah. Pihak Moscow berminat bekerja sama dengan institusi-institusi Islam di Alam Melayu, termasuk Malaysia. Pekerjaan sama dalam bidang Pengajian Islam amat penting supaya mengurangkan kesalahfahaman di antara para orientalis dan para ulama dan juga akan amat berfaedah untuk kedua-duanya belah pihak.

Pengajian Tahfiz Di Kalangan Kanak-Kanak: Kesan Terhadap Personaliti Ibadah, Satu Tinjauan.

*Zainora Binti Daud**
*Rosfazila Binti Abd Rahman***

Abstrak

Pengajian formal Tahfiz di Malaysia telah wujud seawal 1960-an. Situasi ini berkembang berikutan kesedaran dan keperluan masyarakat terhadap kepentingan menjiwai roh al-Quran. Pengajian Tahfiz dalam kalangan kanak-kanak memberi fokus kepada hafazan al-Quran secara tartil dan talaqqi. Aktiviti-aktiviti kerohanian seperti tadarus al-Quran, tazkirah, program motivasi dan qiamullail turut diadakan bagi memantapkan pengisian dan sebagai proses tarbiyah. Kajian tinjauan ini mengenalpasti kesan pengajian tahfiz dalam kalangan kanak-kanak dalam membentuk personaliti ibadah. Tinjauan ini memfokuskan kepada tiga aspek iaitu rukun Islam, iman, amal dan aqidah. Personaliti ibadah yang mantap akan menjamin masa depan masyarakat Islami yang mapan.

Kata kunci: *Pengajian Tahfiz, personaliti ibadah*

Abstract

Tahfiz formal studies in Malaysia have existed as early as the 1960s. This situation has developed due to the awareness and needs of the community to appreciate the importance of the spirit of the Quran. Tahfiz studies in children focused on hafazan by Tartill and talaqqi. Spiritual activities such as Tadarus Quran, tazkirah, motivational programs and qiamullail also held to strengthen the form and as the souls. This survey identified the effects tahfiz study among children in developing personality Ibadah. This survey focuses on three aspects of the pillars of Islam, faith, charity and faith. Strong religious personality will ensure the future sustainability of Islamic society.

Keyword: *Tahfiz studies, personality ibadah.*

Pendahuluan

Pepatah Melayu ada menyebut, melentur buluh biarlah daripada rebungunya. Pepatah ini membawa pengertian tentang peripenting pendidikan diserapkan

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kepada generasi muda seawal mungkin. Perkataan kanak-kanak dalam bahasa arab disebut sebagai al-tifl (الطفل) yang berasal dari perkataan tafula (طفّل) yang membawa maksud sesuatu yang lembut, mudah rosak dan sensitif. Di sebalik maksud tersebut ia memberi pengertian bahawa seseorang kanak-kanak itu perlu dijaga, diasuh dan dididik dengan rapi, teliti dan sempurna memandangkan sifat semulajadinya yang mudah terdedah kepada bahaya persekitaran bukan sahaja dibimbangi kerosakan yang akan menimpa fizikal dan tubuh badan malah aspek-aspek yang lain juga amat perlu diberikan perhatian. Oleh itu pendidikan syariat yang sempurna kepada anak-anak seawal mungkin bermula dari dalam kandungan ibu lagi agar anak-anak dapat hidup bahagia, berjaya dan membesar dalam keadaan sempurna tanpa terpengaruh dengan gejala-gejala negatif yang boleh merosakkan hidup mereka. Dalam erti kata lain, generasi yang diharapkan seharusnya dibentuk dengan nilai-nilai murni yang mampu membentuk jiwa, personaliti dan akhlaq terpuji untuk kesinambungan hidup yang cemerlang di dunia dan akhirat.

Permasalahan kajian

Mungkin selama ini ramai yang beranggapan teori-teori dan ilmu-ilmu berkaitan perkembangan kanak-kanak, pendidikan keibubapaan dan pendekatan moden mendidik anak khususnya di peringkat awal usia dipelopori oleh barat dan tidak relevan dengan Islam. Hakikatnya ia adalah relevan hatta amalan Rasulullah saw serta para sahabat dan cendekiawan Islam amat menjurus ke arah membentuk dan mendidik generasi. Justeru Pendidikan anak-anak di peringkat awal usia yang berlandaskan pendekatan integratif seperti pengajian Tahfiz perlu dilaksanakan.

Objektif kajian

1. Mengenalpasti konsep personaliti, personaliti ibadah dan personaliti kanak-kanak Muslim.
2. Menghuraikan Pengajian Tahfiz di kalangan kanak-kanak.
3. Mengenalpasti hubungan pengajian tahfiz di kalangan kanak-kanak dalam membentuk personaliti ibadah.

Skop dan limitasi

Kajian memberi fokus kepada mengenalpasti konsep-konsep kajian yang terlibat sahaja mencakupi konsep personaliti, personaliti ibadah dan personaliti kanak-kanak Muslim. Kajian ini juga hanya menghuraikan pengajian Tahfiz dalam konteks kelas Tahfiz kanak-kanak & remaja di Masjid Negara, Malaysia serta hubungkaitnya dalam membentuk personaliti ibadah kanak-kanak terlibat.

Metodologi kajian

1 Rekabentuk kajian

Kajian ini adalah bersifat kualitatif dan kuantitatif. Soal selidik akan bertindak sebagai instrumen utama bagi kerja-kerja pemerolehan data melalui sampel yang telah dipilih secara rawak bagi mewakili populasi. Rekabentuk ini bertujuan memperolehi maklumat umum melalui kutipan yang menyeluruh dari suatu populasi.

2 Instrumen Kajian

Instrumen soal selidik dan temubual yang dibina dan digunakan oleh penyelidik dalam kajian ini.

2.1 Soal Selidik

Kajian ini menggunakan satu jenis soal selidik iaitu soal selidik untuk pelajar tahfiz sahaja. Soal selidik pelajar terbahagi kepada dua bahagian utama. Bahagian I merupakan profil demografi mengenai kelas pengajian tahfiz. Manakala bahagian II merupakan personaliti ibadah. Bahagian I mengandungi 6 soalan yang memerlukan responden menandakan (/) pada bahagian yang sesuai.

Manakala untuk bahagian II pula, responden kajian perlu menjawab mengikut persepsi mereka berdasarkan lima tahap skala Likert seperti berikut:

- 1 sangat tidak memuaskan
- 2 tidak memuaskan
- 3 kurang memuaskan
- 4 memuaskan
- 5 sangat memuaskan

2.2 Temubual.

Selain daripada menggunakan kaedah soal selidik dalam kajian lapangan, penyelidik turut menggunakan teknik temubual untuk mendapatkan maklumat latarbelakang mengenai Kelas Pengajian Tahfiz al-Quran Kanak-kanak dan Remaja di Masjid Negara.

2.3 Pemerhatian

Pemerhatian tertumpu kepada personaliti ibadah yang diamalkan oleh pelajar-pelajar tahfiz di sekolah berkenaan seperti yang terkandung dalam bahagian II soal selidik pelajar. Melalui kaedah ini, penulis sendiri meneliti dan memerhati proses perjalanan pengajian tahfiz yang dilaksanakan serta kesannya terhadap personaliti ibadah.

3 Populasi / sampel kajian

Kajian dijalankan terhadap kanak-kanak di kelas pengajian Tahfiz kanak-kanak & Remaja Masjid Negara, Kuala Lumpur, Malaysia melibatkan 153 orang

pelajar. Pengajian Tahfiz dalam kalangan kanak-kanak ini memberi fokus kepada aktiviti hafazan al-Quran secara talaqqi dan musyafahah.

3.1 Kaedah Persampelan

Mohd Majid Konting¹ menjelaskan sampel ialah sebahagian individu yang diambil melalui persampelan bagi mewakili sesuatu populasi yang dikaji atau sebahagian individu dalam populasi.

Bagi mengelakkan bias persampelan, para pembuat teori penyelidikan sains sosial telah menentukan saiz sampel. Dalam penyelidikan deskriptif, sebaik-baik sampel ialah sebanyak mungkin. Minimum sampel bagi kajian deskriptif ialah 10 peratus daripada jumlah populasi, 20 peratus bagi jumlah populasi yang kecil dan minimum 30 peratus yang membenarkan penggunaan statistik.²

Untuk instrumen soal selidik, kajian ini hanya melibatkan responden yang terdiri daripada 20 orang pelajar tahfiz iaitu sebanyak 30% daripada jumlah keseluruhan pelajar iaitu 153 pelajar.

Personaliti

Perkataan personaliti berasal daripada perkataan Latin persona yang bermaksud topeng. Pengkajian tentang personaliti boleh difahami sebagai topeng yang digunapakai oleh individu dalam menjalani kehidupan harian. Individu mempamer dan memberi reaksi kepada persekitaran berdasarkan pengalaman psikologi yang dikenali sebagai sendiri³.

Carl Gustav Jung seorang pakar kajian personaliti berpendapat Personaliti adalah laras sedar utama dalaman sesuatu benda hidup. Ia adalah tindakan laras sedar menghadapi kehidupan harian, ia merupakan lonjakan dalaman yang diadaptasi demi menunjukkan kewujudan dan kelangsungan kebebasan dan penentuan sendiri⁴.

Sukar mendefinisikan personaliti. Secara asas, personaliti merujuk kepada cubaan untuk mendapat atau menyimpulkan jati diri individu. Personaliti diguna untuk menghurai dan memahami individu. Jelasnya, personaliti ialah diantara teras dalam kajian psikologi. Ia memperjelaskan tentang cakupan kajian berkaitan perbezaan antara individu dengan individu lain. Tiada individu yang serupa secara total, walaupun dalam kalangan kembar seiras. Ada individu yang peka, sanggup mengambil risiko, berkeyakinan, pemalu, ada yang pendiam dan ada pula yang

¹ Abdul Fatah Abdul Malik dan Mohd Majid Konting (1993), Memahami Penyelidikan Pendidikan:satu pengenalan.Edisi kempt.UPM: Serdang,h.63.

² L.R.Gay (1992), Educational Research: Competenncies for Analysis and Application, Four Edition, Singapore: Mac Milan Publishing Company.H.138.

³ <http://wilderdom.com/personality/L5-1WhatIsPersonality.html>What is Personality?25 May 2010

⁴ Ibid.

bersemanat. Isu ini dijadikan fokus dalam kajian personaliti di mana dikenalpasti perbezaan personaliti, sebab berlaku perbezaan dan puncanya serta kaitan antara fitrah dan persekitaran⁵.

Perspektif dalam kajian personaliti melibatkan perkara-perkara seperti ciri-ciri individu, perspektif biologi, perspektif psikoanalitik, perspektif pembelajaran, perspektif fenomenalogikal dan perspektif kognitif.

Realitinya, personaliti adalah aku! Ini adalah kerana apabila seseorang membahaskan dirinya sebagai aku, dia akan menceritakan tentang dirinya melibatkan kesukaan, ketakutan, bayangan, kekuatan dan kelemahan. Ia mendefinisikan individu tersebut sebagai individu yang unik serta berbeza daripada individu lain⁶.

Perbezaan Psikologi Islam dan Psikologi Barat

Ilyas Ba-Yunus dan Farid Ahmad (1985) mengatakan bahawa Ibn Khaldun adalah orang yang memperkenalkan sains sosial (ʿIlm al-ʿumran), iaitu sekitar tahun 1377. Antara cabang sains sosial adalah psikologi dan sarjana-sarjana Islam adalah antara orang yang paling awal membuat kajian dalam bidang ini. Antara sarjana-sarjana Islam yang dimaksudkan ialah Ibn Sina, Al-Ghazali dan Al-Farabi. Ibn Sina dalam bukunya, *Al-Shifa'*, ada membincangkan akal, kewujudannya, hubungan akal dan tubuh, perasaan dan persepsi (Husain t.th.)⁷.

Menurut Ibn Sina, jiwa manusia mempunyai kemampuan secara teori dan praktikal yang membentuk kecerdikan atau kecerdasan minda. Menurutny lagi, jiwa itu sendiri boleh mencapai idea yang tidak disedari oleh seseorang melalui perasaan, imaginasi dan anggaran. Beliau menganggap kebolehan tersebut sebagai faktor utama kepada tingkah laku (Husain t.th.).

Menurut Abdul Hameed Al Haslimi (1984) dari Universiti King Abdul Aziz, Al-Ghazali adalah pengasas istilah kepada kajian akal atau kelakuan manusia lima abad sebelum Rodold J. Clenues menggunakan istilah yang sama (psikologi). Al-Ghazali juga mengkaji hampir kesemua aspek dalam psikologi (Husain t.th.).

Al-Ghazali menyatakan bahawa jiwa adalah suatu entiti spiritual yang mengawal fungsi fizikal dan organik manusia serta menguasai deria untuk menjalankan keperluan-keperluan badan (Husain t.th.). Walau bagaimanapun, ilmu-ilmu yang diperkenalkan oleh sarjana-sarjana Islam ini telah dikembangkan

⁵ Ibid.

⁶ Schultz, D.& Schultz, S.E. (1994). *Theories of personality* (5th ed.) Pacific Grove, CA: Brooks/Cole.m/s8

⁷ <http://personaliti.wordpress.com/2008/06/17/perbezaan-psikologi-islam-dan-psikologi-barat/>. 25 May 2010.

oleh cendekiawan Barat tanpa memberikan kredit kepada pengasas ilmu tersebut⁸.

Habibah dan Noran (1997) menyatakan bahawa dari perspektif Islam, personaliti dimaksudkan sebagai sahsiah atau secara umumnya akhlak. Menurutnya lagi, faktor-faktor lain yang dianggap penting dalam perkembangan personaliti manusia ialah hubungan manusia dengan Allah s.w.t., interaksi roh dan jasmani serta peranan akal.

Personaliti boleh dibahagikan kepada dua iaitu akhlak terpuji dan akhlak tercela. Manusia yang berakhlak atau mempunyai personaliti positif menurut perspektif Islam adalah manusia yang melakukan kebaikan dan menyerah diri secara total kepada Allah (Mohd Nasir 1992). Sarjana-sarjana Islam melihat bahawa perspektif baru dalam psikologi di bawah pengaruh Al-Quran dan hadith boleh mengisi lompong kekosongan dan mempengaruhi perubahan sosial untuk kebaikan manusia dan masyarakat (Husain t.t.h.).⁹

Islam berpendapat, pengajian berkenaan jiwa manusia merupakan aktiviti saintifik yang berguna dan patut digalakkan sepertimana ilmu pengetahuan yang lain (Abdul Hamid 1989). Menurut Abdul Hamid (1989), penyelidikan mengenai diri manusia ternyata merupakan jalan paling singkat dan paling pasti kepada mempercayai Tuhan. Ini berpandukan maksud ayat-ayat dari Al-Quran berikut:

“Kami akan memperlihatkan kepada mereka tanda-tanda (kekuasaan) Kami di segenap penjuru dan pada diri mereka sendiri, sehingga jelaslah bagi mereka bahawa Al-Quran itu adalah benar” (Al-Quran: Al-Fussilat: 53)

“Dan di bumi ini terdapat tanda-tanda (kekuasaan Allah) bagi orang-orang yang yakin, dan (juga) pada dirimu sendiri” (Al-Quran: Al-Dharyat: 20-21).

Sesetengah ahli psikologi berpendapat bahawa psikologi telah menjadi sains yang kekurangan subjek utamanya, iaitu jiwa (Fromm, 1950). Hassan Langgulung (1986) menyatakan bahawa kesemua mazhab psikologi dari Barat tidak mengkaji jiwa tetapi sebaliknya berat kepada kajian tingkah laku. Menurutnya lagi, dari mana asal dan bagaimana bentuk jiwa tidak dikaji oleh ahli psikologi barat. Menurut Mahyudin Yahaya (1986)¹⁰:

“Berbeza daripada pemikiran dan falsafah sejarah moden yang berbentuk sama ada empiris, material atau spiritual semata-mata, pemikiran dan falsafah sejarah Islam adalah hasil gabungan daripada ketiga-tiga aspek tersebut dalam bentuk

⁸ Ibid.

⁹ Ibid.

¹⁰ Ibid.

bersepadu, dan dengan mengambil kira unsur-unsur teologi dan metafizik”(hlm. 64).

Namun, jika ilmu psikologi Barat diketepikan keseluruhannya, mungkin juga sebahagian daripada warisan Islam itu sendiri akan hilang (Malik Badri 1980) kerana kebanyakan ilmu tentang kejiwaan divedang dari hasil pemikiran sarjana-sarjana Islam seperti Ibn Sina dan Imam Al-Ghazali. Justeru, kredit di atas kelangsungan ilmu sarjana Islam perlu juga dipertimbangkan kepada sarjana Psikologi barat.

Manusia dan Personaliti

Sesungguhnya personaliti manusia adalah ciptaan Tuhan yang maha kompleks. Ia adalah salah satu rahsia dan keistimewaan yang dianugerahkannya kepada manusia bertujuan untuk membuatkan kita berfikir. Hanya manusia yang mahu memahami dirinya akan memahami hikmah dan hakikat kehidupan di alam maya ini. Suatu perkara yang mudah tetapi ramai yang tidak melakukannya.

Ayat-ayat di dalam Quran menegaskan bahawa sesuatu yang menimpa manusia adalah berpunca daripada diri sendiri, dengan izin Allah. Jika kita mahu berjaya, ia bergantung kepada diri sendiri. Jika kita gagal juga, ia bergantung kepada diri sendiri. Pendek kata, manusialah yang membuat pilihan di dalam hidupnya. Pilihan itu dipulangkan semula kepada kita sebagai makhluk yang boleh berfikir¹¹.

Justeru, manusia perlu mengenali ‘diri’ sendiri. Manusia perlu berusaha mengubah ‘diri’ sendiri. Akhirnya, manusia akan mengakui yang ia berupaya memilih untuk berjaya. Semuanya bergantung kepada diri sendiri.

Psikologi Spiritual

Ilmu bagi mengenali diri terkandung dalam bidang psikologi. Namun, ilmu psikologi sahaja belum memadai bagi mengorek rahsia penciptaan manusia jika tidak disuluh dengan ilmu wahyu yang berasal dari Quran. Ilmu wahyu dapat menerobos sempadan spiritual, bukan sekadar di peringkat fizikal ataupun biologi sebagaimana disiplin ilmu psikologi fundamental.

Personaliti spiritual memperkenalkan semula diri manusia daripada sudut spiritual, dengan menekankan kepada beberapa konsep asas manusia seperti jiwa, nafsu dan fitrah. Pendekatannya juga menjelaskan hubungan kait antara manusia dan hubungan manusia dengan penciptanya. Oleh kerana personaliti manusia bukan sahaja bergantung kepada persepsi diri tetapi juga bergantung kepada persepsi orang lain, maka bagi mencapai personaliti yang unggul, Quran menurunkan panduan bermasyarakat. sebagai pelengkap kepada pelan

¹¹ <http://www.bookcafe.com.my/en/pembangunan-diri/psq-rahsia-personaliti-unggul.html>.25 May 2010.

merekayasa diri. Walau apa pun nama pendekatan yang diberikan, yang utamanya adalah untuk kembali kepada asas, siapa diri kita di sisi Pencipta?

4 ciri keunggulan manusia

Berbanding dengan makhluk lain, manusia dikurniakan kelebihan untuk menjadi khalifah atau pentadbir di atas muka bumi ini. Ciri-ciri tertentu yang ada pada manusia menjadikan ia makhluk yang serba hebat. Namun kehebatan tersebut kadangkala tenggelam di sebalik kejahilan manusia terhadap sifat semulajadinya. Mengetahui ciri-ciri ini adalah titik permulaan yang boleh membangkitkan kehebatan seseorang dan menyerlahkan fitrah manusia selaku insan yang unggul¹².

Ciri pertama adalah **keunikan** manusia. Setiap manusia adalah berbeza baik dari segi fizikal ataupun non-fizikal. Hatta, kembar seiras sekalipun terdapat perbezaan walaupun tidak ketara pada pandangan mata kasar. Keunikan ini bermakna masing-masing mempunyai kelebihan dan kekurangan tersendiri. Jika manusia sedar dan mengambil kira hakikat ini dalam bersosialisasi, maka seseorang pasti menemui kehebatan diri di tempat yang khusus bagi dirinya. Misalnya, seorang yang suka menyendiri tetapi banyak berfikir dan memerhati adalah lebih adil menjadi seorang 'think-tank' berbanding seorang ahli politik.

Ciri kedua manusia adalah ia dikurniakan oleh Tuhan **akal** untuk berfikir. Akal dapat menafsir maklumat berdasarkan panduan iman untuk menentukan baik buruk sesuatu perkara. Berbekalkan ilmu pengetahuan dan pengalaman, seseorang mampu membuat analisis dan menghasilkan keputusan yang bijaksana. Permasalahannya ialah kita tidak dilatih untuk berfikir atau kita tidak disemai budaya cintakan ilmu pengetahuan. Apabila akal kering dengan ilmu, otak manusia yang mampu memproses maklumat lebih pantas dan banyak daripada komputer menjadi beku dan jumud.

Seterusnya adalah ciri manusia yang mampu **memilih** untuk menentukan tindakan dan tingkah lakunya. Manusia bukan makhluk yang hanya tahu bertindak balas terhadap persekitarannya. Ia mampu berfikir dan mempunyai gerak hati. Manusia sentiasa mempunyai pilihan. Sama ada pilihan itu bersifat 'win-win situation' atau 'win-lose situation', manusia tetap diberi pilihan. Maka, impak sesuatu perbuatan bergantung kepada diri sendiri. Namun, kadangkala oleh kerana batas-batas kita sebagai makhluk, impak tersebut mungkin di luar jangkaan akal.

Ciri terakhir manusia adalah keupayaan untuk **mengadaptasi** terhadap persekitarannya. Manusia diketahui sebagai seorang 'survivor'. Selama beribu-ribu tahun, ia berjaya menyesuaikan dirinya dengan pelbagai perubahan agar terus

¹² <http://personaliti.wordpress.com/category/psikologi-islam/>

kekal. Pengadaptasian tersebut bukan sahaja dari sudut survival diri, malah penyesuaian terhadap pelbagai ragam dan budaya masyarakat. Misalnya, orang Melayu dari Malaysia yang menetap di Australia telah terbukti boleh menyesuaikan diri bukan sahaja dari segi cuaca, malah cara hidup dan pergaulan¹³.

Personaliti unggul

Personaliti Unggul membongkar rahsia kecemerlangan individu yang digelar personaliti unggul dalam sejarah. Di sinilah terbongkarnya rahsia permulaan kajian psikologi personaliti, maklumat personaliti daripada perspektif Islam, konsep perubahan secara holistik dan rahsia personaliti terhebat sepanjang zaman. Personaliti unggul pastinya merujuk kepada keperibadian Rasulullah Saw. Rasulullah Saw bersabda;

“Sebaik-baik manusia ialah mereka yang paling baik akhlaknya.”

Personaliti ibadah (rukun Islam, iman, amal dan aqidah)

Firman Allah:

“Tidak aku jadikan jin dan manusia melainkan untuk beribadah kepadaku.”(Az Zaariat:56)

Sifat-sifat Mukmin sejati ialah orang yang beriman, bertaqwa dan berakhlak mulia. Bagi seorang mukmin, setiap yang dilakukan dalam kehidupan adalah mengikut syariat dan peraturan Allah, menjalani kehidupan dalam suasana ibadah dan mendapat keredhaan Allah SWT¹⁴.

Personaliti mukmin

Dalam memperkatakan tentang personaliti, jarang sekali dikaji dan diteliti sifat-sifat terpuji atau mahmudah yang sepatutnya ada pada seorang Mukmin. Asasnya Islam menjelaskan tentang tiga sifat terpuji yang dituntut oleh iaitu **ikhlas, redha dan sabar**¹⁵.

Ikhlas adalah satu sifat yang sukar ditentukan kehadirannya. Ia adalah rahsia Allah swt dan diberikan kepada insan yang tertentu. Tips untuk menentukan sama ada seseorang itu ikhlas adalah apabila dipuji, ia tidak berasa riak.

Saidina Ali pernah berkata,

“Mereka yang suka menunjuk-nunjuk (riak’) mempunyai tiga tanda: Apabila bersendirian malas beribadah, sebaliknya apabila bersama-

¹³ Ibid.

¹⁴ Habsah Yeob, 1996, Panduan Hidup Muslim, Karya One : Kuala Lumpur, m/s ix

¹⁵ Ibid.

sama orang ramai dia menjadi rajin. Apabila dicaci, amal ibadahnya dikurangkan. Sebaliknya apabila dipuji, dia menambahkan amalannya.”

Redha pula adalah satu keistimewaan yang hanya ada pada orang Mukmin. Apabila ditimpa musibah ia berlapang dada, dan apabila dianugerahkan berita baik, ia bersyukur. Ia menerima kesemua ketentuan Allah swt dengan tenang.

Sifat **sabar** sedikit berbeza dari redha. Seorang yang memiliki sifat sabar berupaya menahan diri apabila ditimpa ujian. Sifat sabar perlu dalam menghadapi 3 perkara: Pertama, berkeluh kesah apabila berlaku bencana. Kedua, dalam mengerjakan segala diperintah Allah. Ketiga, dalam meninggalkan segala larangan Allah.

Allah banyak menyebut sifat-sifat orang Mukmin di dalam Al-Quran, di antaranya, firman Allah:

“Beruntunglah orang-orang yang beriman. Iaitu orang-orang yang khuyuk dalam sembahyang. Dan menjauhkan diri daripada (perbuatan dan perkataan) yang tidak berguna. Dan orang-orang yang menunaikan zakat. Dan orang-orang yang menjaga kemaluannya, kecuali terhadap isteri-isteri mereka, atau budak yang mereka miliki; maka sesungguhnya mereka dalam hal ini tidak tercela. Barangsiapa mencari yang disebalik itu maka merekalah yang melampaui batas. Dan orang-orang yang memelihara amanah-amanah dan janji-janjinya. Dan orang-orang yang memelihara sembahyang.”(Al Mukminun:1-9)

Sorotan kajian-kajian lepas mengenai personaliti kanak-kanak Muslim

Dalam sejarah Islam, begitu ramai ilmuan dan cendekiawan yang memberi sumbangan kepada ilmu pengasuhan perkembangan, dan pendidikan kanak-kanak. Ibnu Miskawaih misalnya begitu menekankan pentingnya pendidikan akhlaq dan pembentukan sahsiah yang mulia manakala Imam Al-Ghazali yang banyak menyumbang kepada perkembangan sosio-emosi kanak-kanak, begitu menekankan aspek belajar melalui bermain sebagai asas pengasuhan.

Ibnu Sina juga tidak terkecuali menyumbang dalam bidang ini apabila beliau membincangkan kepentingan hygiene dan penjagaan kesihatan kerana dua faktor ini adalah asas kepada pembentukan fizikal yang sihat. Kemampuan kanak-kanak mendapatkan pengalaman adalah berbeza dari satu individu dengan individu yang lain telah diketengahkan oleh seorang lagi ilmuan hebat islam iaitu Ibn Khaldun. Manakala Ibn Jamaah pula mengupas tanggungjawab pendidik dari segi memahami tingkahlaku kanak-kanak dan menanganinya

melalui kaedah pengukuhan¹⁶.

Falsafah pendidikan awal kanak-kanak yang berteraskan kepada pendekatan integratif tersebut jika diteliti secara mendalam adalah didasarkan kepada konsep-konsep berikut yang disepadukan antara dua pandangan:

1. Pembinaan akhlaq dan pembentukan sahsiah.
2. Bermain adalah tugas utama kanak-kanak.
3. Kanak-kanak adalah individu yang unik dan berbeza antara satu sama lain.
4. Rangsangan neurologi dan deria melalui penglibatan yang aktif dalam setiap aktiviti.
5. Memberi kebebasan dan ruang kepada kanak-kanak bagi mengenal pasti apa yang mereka mahu dan mampu lakukan.
6. Memenuhi keseimbangan keperluan rohani, fisiologi, psikologi dan pembesaran fizikal kanak-kanak.
7. Persekitaran yang kondusif, ceria dan selamat.
8. Keprihatinan terhadap persekitaran dan penyediaan pemakanan yang sihat dan bersih.
9. Menghormati kepelbagaian dan hak-hak yang sama rata¹⁷.

Hakikatnya samada di barat atau di timur, semua manusia mengharapkan anak mereka ke arah pembinaan syakhsiah mulia dan berkeperibadian tinggi serta berhemah dalam menghadapi arus globalisasi yang semakin mencabar. Semua ibu bapa pastinya ingin melahirkan generasi yang berfikiran mantap, kritis dan kreatif dalam setiap aspek kehidupan.

Kajian 1

Hasil *kajian* menunjukkan faktor *personaliti* boleh menyebabkan gangguan emosi yang sering berlaku di kalangan *kanak-kanak* dan remaja. Justeru personaliti yang mapan diperlukan dalam proses perkembangan mereka¹⁸.

Kajian 2

Kajian Prof. Madya Dr. Mastura Badzis, Pengarah, Pusat Penyelidikan Perkembangan Kanak-kanak Negara (NCDRC) Universiti Pendidikan Sultan Idris, Malaysia (Naib Presiden HELWA) *tentang* Pendidikan Anak-anak di Peringkat Awal Umur Berasaskan Binaan Kurikulum yang Integratif mendapati pendekatan-

¹⁶ Prof. Madya Dr. Mastura Badzis, Pengarah, Pusat Penyelidikan Perkembangan Kanak-kanak Negara (NCDRC) Universiti Pendidikan Sultan Idris, Malaysia (Naib Presiden HELWA) .Pendidikan Anak-anak di Peringkat Awal Umur Berasaskan Binaan Kurikulum yang Integratif. <http://www.perapi.com/artikel/pendidikan-anak-anak/15-pendidikan-awal-kanak-kanak-islam.html>. 11 Julai 2009.

¹⁷ Ibid

¹⁸ pkukmweb.ukm.my/~penerbit/jurnal_pdf/jis27-01.pdf

pendekatan moden yang kita lihat pada hari ini sebenarnya dipelopori oleh para ilmuan Islam di zaman kegemilangannya suatu ketika dahulu.

Kajian 3

Kajian awal di Sekolah Menengah Agama Bandar Baru Salak Tinggi, Selangor tentang pendidikan Islam dalam pembelajaran prasekolah memberi kesan positif ke arah mencapai matlamat membentuk *muslim* yang berilmu. Ia juga memastikan *anak-anak* akan menjadi manusia yang mempunyai *personaliti* yang Islami¹⁹.

Sejarah Pendidikan Tahfiz di Malaysia

Senario pengajian tahfiz ini juga boleh dilihat jelas di Malaysia dengan penubuhan Ma'had tahfiz al-Quran wal-Qiraat JAKIM pada tahun 1966 dan seterusnya diikuti dengan pertumbuhan yang pesat institusi-institusi pengajian tahfiz negeri-negeri lain di Malaysia seperti di Kelantan pada tahun 1979, pada tahun 1980an di Terengganu, Perak, Kedah, Perlis dan Selangor. Seterusnya pada awal tahun 1990an di Negeri Sembilan, Melaka, Pahang serta Sabah dan yang terakhir pada tahun 1996 di Johor dan Pulau Pinang.²⁰

Di samping itu, Ma'had-ma'had Tahfiz swasta juga turut bercambah dan berkembang pesat sehingga meningkat dalam bilangan yang banyak. Seperti di Selangor sahaja terdapat lebih daripada 40 buah cawangan yang berdaftar di bawah Jabatana Agama Islam Selangor (JAIS).²¹

Pengajian Tahfiz Kanak-kanak dan Remaja di Masjid Negara

Kelas Pengajian Tahfiz Kanak-kanak dan Remaja di Masjid Negara telah bermula pada tahun 1997 dengan pengambilan pelajar pertamanya seramai 10 orang dan dikendalikan oleh seorang guru tahfiz. Kini jumlah para pelajar semakin meningkat sehingga 153 orang para pelajar dengan dikendalikan oleh 10 orang tenaga pengajar. Kewujudan kelas pengajian ini sebenarnya telah membuka dan memberikan satu peluang kepada semua kanak-kanak yang berumur dari 9 tahun sehingga 17 tahun di sekitar Lembah Kelang untuk menceburi bidang menghafaz al-Quran. Kelas-kelas ini hanya diadakan setiap hari ahad bermula dari pukul 8.30 pagi sehingga 12.00 tengahari. Tempoh pengajian kelas hanya mengambil masa selama tiga tahun mengikut sukatan silibus hafazan semester dan peperiksaan hanya diadakan dua kali setahun. Para pelajar yang berminat untuk memasuki kelas-kelas hafazan ini dikehendaki mengambil satu temuduga khas sebagai satu syarat utama kemasukan.²²

¹⁹ pkukmweb.ukm.my/~hairun/kertas%20kerja/sekolah%20agama.pdf

²⁰ Syed Alwi Tarmizi et.al. 2005, Isu Semasa Pengajian Quran dan Sunnah.FPQS KUIIM. Nilai N.S hlmn 53.

²¹ www.islam.gov.my/informasi/islam/pelbagai/ma'ahad.html.

²² Temubual dengan U.Jaliza Noryati Jathi ketua guru Kelas Tahfiz Kanak-Kanak&Remaja pada 26/6/2011 9pagi di Masjid Negara.

Program ini dirancang bagi membolehkan kanak-kanak dan remaja mampu menghafaz al-Quran dengan baik dan sempurna, di samping memahami secara mendalam tentang semua ilmu yang berkaitan dengan al-Quran dan tajwid.

Dengan pelaksanaan sistem Talaqqi dan Musyafahah yang diamalkan oleh para ulama terdahulu serta pembelajaran berbentuk kuliah dan syarahan, para pelajar akan dapat menjadi seorang Hafiz al-Quran yang cemerlang.

Objektif utama kelas-kelas pengajian ini diadakan ialah:

- 1) Membimbing para pelajar membaca dan menghafal al-Quran dengan kaedah-kaedah yang betul.
- 2) Mendorong pelajar supaya menghafaz al-Quran dan meminati ilmu-ilmu al-Quran.
- 3) Memberi kefahaman dan kemahiran tilawah dan hafazan al-Quran.
- 4) Menyediakan asas penjana ke arah melahirkan cendekiawan yang berkemampuan dan mengembalikan tradisi zaman kegemilangan keilmuan Islam.

Kandungan Kurikulum Hafazan dibahagikan kepada tiga peringkat mengikut tahun pengajian, peringkat pertama para pelajar dikehendaki menghafaz satu juzu' Juzu' 30 pada tahun satu dan pada tahun dua para pelajar dikehendaki menghafaz surah al-Mursalat, surah al-Insan, surah al-Qiyamah, surah al-Muddathir, surah al-Muzzammil, surah al-Jin, surah Nuh dan surah al-Ma'arij di dalam juzu' 29. Manakala pada tahun ketiga para pelajar mesti menghafaz surah al-Haqqah, surah al-Qalam dan surah al-Mulk di dalam juzu' 29, manakal tiga surah pilihan lagi iaitu surah Yaasin, al-Sajadah dan al-Waqi'ah. Selepas para pelajar berjaya menamatkan tahun ketiga pengajian, para pelajar diberi peluang samada ingin meneruskan pengajian di Kelas Tahsin yang mengadakan kelas pengajian al-Quran secara talaqqi dan musyafahah atau Kelas Mutawwiqin yang mengadakan kelas hafazan al-Quran sebanyak 5 juzu' sahaja.²³

Dapatan & analisis kajian

1. Dapatan Responden Kajian (Demografi Sampel)

Pada bahagian ini, penyelidik akan membincangkan mengenai beberapa perkara yang berkaitan dengan latar belakang responden dan latar belakang pengajian tahfiz dan kaitannya dengan personality ibadah. Penganalisaan data pada bahagian ini adalah bertujuan untuk mendapatkan gambaran umum mengenai latar belakang responden. Jumlah keseluruhan responden yang terlibat dalam kajian ini adalah sebanyak 2 orang guru dan 20 orang pelajar. Perbincangan pada

²³ Fail Masjid Negara, t.t hlmn 1-5.

bahagian ini akan dijelaskan mengikut kategori item yang terdapat dalam borang soal selidik sebagaimana yang dipaparkan dalam jadual-jadual di bawah.

2. Demografi Pelajar

Bahagian ini membincangkan dan menghuraikan mengenai demografi guru bagi memberikan gambaran yang jelas mengenai latar belakang orang pelajar. Responden yang terlibat dalam kajian ini seramai 20 orang pelajar.

Rajah 1 menunjukkan responden kajian mengikut jantina. Seramai 12 orang pelajar lelaki (60%) yang menjawab soalselidik yang diberikan dan bakinya seramai 8 orang pelajar perempuan (40%) yang mewakili responden kajian.

Rajah 1 : Jantina Responden

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Lelaki	12	60.0	60.0	60.0
perempuan	8	40.0	40.0	100.0
Total	20	100.0	100.0	

Sumber: soalselidik

Rajah 2 menunjukkan responden kajian mengikut klasifikasi umur. Kebanyakan pelajar-pelajar yang belajar di Kelas Pendidikan Tahfiz Kanak-kanak dan Remaja di Masjid Negara adalah yang berumur 17 tahun ke bawah. Majoriti pelajar yang terlibat adalah mereka yang berumur 11 hingga 13 tahun yang melibatkan seramai 12 orang (60%) daripada 20 orang pelajar. Manakala mereka yang berumur antara 14 hingga 17 tahun seramai 5 orang (25%), diikuti mereka yang beumur antara 8 hingga 10 tahun ialah seramai 2 orang (10%) dan yang paling sedikit adalah yang berumur antara 5 hingga 7 tahun iaitu seorang (5%).

Rajah 2: Umur Responden

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid u 5-7	1	5.0	5.0	5.0
u 8-10	2	10.0	10.0	15.0
u 11 -13	12	60.0	60.0	75.0
u 14 -17	5	25.0	25.0	100.0
Total	20	100.0	100.0	

Sumber: Soalselidik

Rajah 3 menunjukkan responden kajian mengikut tempoh belajar di Kelas Pendidikan Tahfiz. Majoriti responden telah belajar dalam tempoh 2 tahun ke atas seramai 12 orang (60%), diikuti antara 7 bulan hingga 1 tahun seramai 6 orang (30%), manakala antara 1 tahun hingga 1 tahun 6 bulan seramai seorang (5%) dan antara 0 hingga 6 bulan juga seramai seorang (5%).

Rajah 3: Berapa lama belajar

	Frequency	Percent	Valid Percent	Cumulative
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				Percent
Valid	0-6 bln	1	5.0	5.0
	7bln-1 thn	6	30.0	35.0
	1-1thn 6 bln	1	5.0	40.0
	2 thn ke atas	12	60.0	100.0
	Total	20	100.0	100.0

Sumber: Soalselidik

Rajah 4 menunjukkan responden kajian mengikut kuantiti bilangan surah yang dihafaz. Majoriti responden telah menghafal sebanyak 1 hingga 38 surah iaitu 9 orang (45%) dan responden yang telah menghafal 1 hingga 46 surah iaitu 9 orang (45%) diikuti dengan 1 hingga 29 surah hafazan iaitu seramai 2 orang (10%).

Rajah 4 : Surah yang dihafaz

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-29 surah	2	10.0	10.0
	1-38 surah	9	45.0	55.0
	1-46 surah	9	45.0	100.0
	Total	20	100.0	100.0

Sumber: Soalselidik

Rajah 5 menunjukkan responden kajian mengikut tempoh bermula menghafaz al-Quran. Seramai 14 orang responden (70%) telah menghafaz al-quran sebelum masuk Kelas Pendidikan Pendidikan Tahfiz Kanak-kanak dan Remaja dan bakinya seramai 6 orang (30%) mmula menghafaz al-Quran selepas masuk KPTKR.

Rajah 5: Mula menghafaz

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	sbllm masuk KPIMN	14	70.0	70.0
	semasa berada di KPIMN	6	30.0	100.0
	Total	20	100.0	100.0

Sumber: Soalselidik

Rajah 6 menunjukkan responden kajian mengikut pencapaian pelan hafazan. Majoriti responden berjaya menghafaz al-Quran seperti yang telah ditetapkan iaitu seramai 12 orang (60%) dan bakinya pula tidak berjaya menghafaz al-Quran seperti yang telah ditetapkan iaitu seramai 8 orang (40%).

Rajah 6: Tahap pencapaian sasaran hafazan

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Ya	12	60.0	60.0

Tidak	8	40.0	40.0	100.0
Total	20	100.0	100.0	

Sumber: Soalselidik

3 Personaliti Ibadah

Rajah 7 menunjukkan responden kajian mengikut. menunjukkan keseluruhan soal selidik responden terhadap tahap kekerapan pelaksanaan solat fardhu berada pada tahap tinggi seperti memuaskan (65%) dan sangat memuaskan (20%) diikuti sangat tidak memuaskan (10%) dan (5%) kurang memuaskan.

Rajah 7: Solat fardhu

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Sangat tidak memuaskan	2	10.0	10.0	10.0
Kurang memuaskan	1	5.0	5.0	15.0
Memuaskan	13	65.0	65.0	80.0
Sangat memuaskan	4	20.0	20.0	100.0
Total	20	100.0	100.0	

Sumber: Soal selidik

Rajah 8 menunjukkan responden kajian mengikut. menunjukkan keseluruhan soal selidik responden terhadap tahap kekerapan pelaksanaan solat fardhu berada pada tahap amat tinggi seperti memuaskan (15%) dan sangat memuaskan (85%).

Rajah 8: Berpuasa ramadhan

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Memuaskan	3	15.0	15.0	15.0
Sangat memuaskan	17	85.0	85.0	100.0
Total	20	100.0	100.0	

Sumber: Soalselidik

Rajah 9 menunjukkan responden kajian mengikut. menunjukkan keseluruhan soal selidik responden terhadap tahap kekerapan pelaksanaan berpuasa di bulan Ramadhan berada pada tahap amat tinggi seperti sangat memuaskan (90%) dan memuaskan (5%), manakala kurang memuaskan (5%).

Rajah 9: Tahu rukun Iman

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Kurang memuaskan	1	5.0	5.0	5.0
Memuaskan	1	5.0	5.0	10.0
Sangat memuaskan	18	90.0	90.0	100.0
Total	20	100.0	100.0	

Sumber: Soalselidik

Rajah 10 menunjukkan responden kajian mengikut. menunjukkan keseluruhan soal selidik responden terhadap tahap kekerapan pengetahuan terhadap rukun iman berada pada tahap amat tinggi seperti sangat memuaskan (90%) dan memuaskan (5%), manakala kurang memuaskan (5%).

Rajah 10: Pengetahuan rukun Iman

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Kurang memuaskan	1	5.0	5.0	5.0
Memuaskan	1	5.0	5.0	10.0
Sangat memuaskan	18	90.0	90.0	100.0
Total	20	100.0	100.0	

Sumber: Soalselidik

Rajah 11 menunjukkan responden kajian mengikut. menunjukkan keseluruhan soal selidik responden terhadap tahap kekerapan pengetahuan terhadap rukun iman berada pada tahap amat tinggi seperti sangat memuaskan (85%) dan memuaskan (15%).

Rajah 11: Pengetahuan Rukun Islam

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Memuaskan	3	15.0	15.0	15.0
Sangat memuaskan	17	85.0	85.0	100.0
Total	20	100.0	100.0	

Sumber: soalselidik

Rajah 12 menunjukkan responden kajian mengikut. menunjukkan keseluruhan soal selidik responden terhadap tahap kekerapan pengetahuan terhadap mengucap dua kalimah syahadah berada pada tahap amat tinggi seperti sangat memuaskan (95%) dan memuaskan (5%).

Rajah 12: Mengucap syahadah

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Memuaskan	1	5.0	5.0	5.0
Sangat memuaskan	19	95.0	95.0	100.0
Total	20	100.0	100.0	

Sumber: Soalselidik

Rajah 13 menunjukkan responden kajian mengikut. menunjukkan keseluruhan soal selidik responden terhadap tahap kekerapan perlaksanaan terhadap solat sunat berada pada tahap tinggi seperti sangat memuaskan (55%) dan

memuaskan (20%), diikuti dengan kurang memuaskan (10%) serta sangat tidak memuaskan (10%). Manakala tidak memuaskan hanya (5%).

Rajah 13: Pernah solat sunat

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Sangat tidak memuaskan	2	10.0	10.0	10.0
Tidak memuaskan	1	5.0	5.0	15.0
Kurang memuaskan	2	10.0	10.0	25.0
Memuaskan	4	20.0	20.0	45.0
Sangat memuaskan	11	55.0	55.0	100.0
Total	20	100.0	100.0	

Sumber: Soalselidik

Rajah 14 menunjukkan responden kajian mengikut. menunjukkan keseluruhan soal selidik responden terhadap tahap kekerapan pelaksanaan terhadap puasa sunat berada pada tahap sederhana tinggi seperti sangat memuaskan (40%) dan memuaskan (15%), diikuti dengan kurang memuaskan (20%) serta sangat tidak memuaskan (15%). Manakala tidak memuaskan hanya (10%).

Rajah 14: Pernah puasa sunat

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Sangat tidak memuaskan	3	15.0	15.0	15.0
Tidak memuaskan	2	10.0	10.0	25.0
Kurang memuaskan	4	20.0	20.0	45.0
Memuaskan	3	15.0	15.0	60.0
Sangat memuaskan	8	40.0	40.0	100.0
Total	20	100.0	100.0	

Sumber: Soalselidik

Rajah 15 menunjukkan responden kajian mengikut. menunjukkan keseluruhan soal selidik responden terhadap tahap kekerapan pelaksanaan terhadap menghormati ibubapa berada pada tahap tinggi seperti sangat memuaskan (40%) dan memuaskan (50%), diikuti dengan kurang memuaskan (5%) serta sangat tidak memuaskan (5%).

Rajah 15: Hormati ibubapa

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Tidak memuaskan	1	5.0	5.0	5.0
Kurang memuaskan	1	5.0	5.0	10.0
Memuaskan	10	50.0	50.0	60.0
Sangat	8	40.0	40.0	100.0

memuaskan				
Total	20	100.0	100.0	

Sumber: Soal selidik

Rajah 16 menunjukkan responden kajian mengikut. menunjukkan keseluruhan soal selidik responden terhadap tahap kekerapan pelaksanaan terhadap menyakiti ibubapa berada pada tahap rendah seperti tidak memuaskan (40%) dan kurang memuaskan (25%), diikuti dengan sangat tidak memuaskan (5%), diikuti dengan memuaskan (25%) dan sangat memuaskan (5%).

Rajah 16: Menyakiti ibubapa

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Sangat tidak memuaskan	1	5.0	5.0	5.0
Tidak memuaskan	8	40.0	40.0	45.0
Kurang memuaskan	5	25.0	25.0	70.0
Memuaskan	5	25.0	25.0	95.0
Sangat memuaskan	1	5.0	5.0	100.0
Total	20	100.0	100.0	

Sumber: Soal selidik

Rajah 17 menunjukkan responden kajian mengikut. menunjukkan keseluruhan soal selidik responden terhadap tahap kekerapan pelaksanaan terhadap menghormati guru berada pada tahap amat tinggi seperti sangat memuaskan (50%) dan memuaskan (35%), diikuti dengan kurang memuaskan (10%), diikuti dengan tidak memuaskan (5%).

Rajah 17: Menghormati guru

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Tidak memuaskan	1	5.0	5.0	5.0
Kurang memuaskan	2	10.0	10.0	15.0
Memuaskan	7	35.0	35.0	50.0
Sangat memuaskan	10	50.0	50.0	100.0
Total	20	100.0	100.0	

Sumber: Soal selidik

Rajah 18 menunjukkan responden kajian mengikut. menunjukkan keseluruhan soal selidik responden terhadap tahap kekerapan pelaksanaan terhadap solet fardhu secara berjemaah di masjid berada pada tahap amat tinggi seperti memuaskan (45%) dan sangat memuaskan (35%), diikuti dengan kurang memuaskan (15%), diikuti dengan tidak memuaskan (5%).

Rajah 18: Berjemaah di masjid-solat fardhu

	Frequency	Percent	Valid Percent	Cumulative Percent
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Valid	Tidak memuaskan	1	5.0	5.0	5.0
	Kurang memuaskan	3	15.0	15.0	20.0
	Memuaskan	9	45.0	45.0	65.0
	Sangat memuaskan	7	35.0	35.0	100.0
	Total	20	100.0	100.0	

Rajah 19 menunjukkan responden kajian mengikut. menunjukkan keseluruhan soal selidik responden terhadap tahap kekerapan pelaksanaan terhadap kaitan hafazan faktor dengan akhlak mulia berada pada tahap amat tinggi seperti sangat memuaskan (55%) dan memuaskan (40%) dan diikuti dengan kurang memuaskan (5%).

Rajah 19: Hafazan faktor -akhlak mulia

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Kurang memuaskan	1	5.0	5.0	5.0
	Memuaskan	8	40.0	40.0	45.0
	Sangat memuaskan	11	55.0	55.0	100.0
	Total	20	100.0	100.0	

Kesimpulan

Rajah 20 (seperti dilampiran) menunjukkan keseluruhan soal selidik responden terhadap tahap hubungan tahfiz dengan personaliti ibadah. Dapatan korelasi menunjukkan hubungan korelasi yang signifikan iaitu semakin tinggi tahap pengajian tahfiz semakin tinggi personaliti ibadah. Dapatan kajian menunjukkan hubungan korelasi 13 item adalah signifikan di mana 9 item iaitu kuantiti surah hafazan, mula menghafaz, matlamat pencapaian hafazan, solat fardhu, pengetahuan rukun iman, pengetahuan rukun Islam, solat sunat, menghormati guru dan menghormati ibubapa, menunjukkan tahap signifikan yang amat tinggi iaitu pada tahap 0.01 dan 4 item lagi iaitu berpuasa sunat, menyakiti ibubapa, solat berjemaah di masjid dan hafazan faktor mulia berada pada tahap 0.05.

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Penginstitutionan Sekolah Agama Rakyat Dalam Polisi Pendidikan Kebangsaan: Sejarah Dan Perkembangan Masa Depan

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Abstrak

Perkembangan penginstitutionan Sekolah Agama Rakyat (SAR) di Malaysia menunjukkan ia telah disulami dengan pelbagai cabaran bagi ianya terus berada dalam sistem pendidikan kebangsaan. Usaha penginstitutionan SAR sebenarnya telah bermula sejak awal kemerdekaan lagi. Antara langkah yang telah dibuat ialah mewujudkan undang-undang bantuan kewangan, pengambil alihan pentadbirannya, penubuhan Lembaga Penasihat Penyelarasan Pelajaran dan Pendidikan Agama Islam (LEPAI), penyelarasan Enakmen negeri, penyeragaman Sijil Tinggi Agama Malaysia (STAM) dan terbaru langkah pendaftaran SAR sebagai Sekolah Bantuan Kerajaan (SBK). Namun langkah-langkah ini belum berjaya menunjukkan kesediaan sepenuhnya untuk berada dalam arus perdana. Kajian ini bertujuan membincangkan sejarah perkembangan tersebut dan melihat bagaimana perbezaan dan strategi tersebut serta implikasi pengurusan bagi setiap langkah yang telah dibuat. Dapatan kajian ini telah menunjukkan bahawa proses sesuatu peristiwa akan terus berulang seperti mana teori sejarah tersebut. Masyarakat hanya perlu mengambil pengajaran daripada apa yang telah berlaku dan dijadikan panduan kepada cabaran peristiwa akan datang. Penulis mengemukakan cadangan dan panduan kepada generasi baru agar mengambil sikap berhati-hati dalam membuat sesuatu perubahan. Persetujuan pendaftaran SAR adalah dengan syarat perundangan ke atas enakmen mesti diperkukuhkan, jaminan kurikulum al-Azhar yang menjadi asas penubuhan sekolah, struktur pengurusan yang kekal di bawah pentadbiran negeri atau Jemaah Pengurusan Sekolah (JPS), kelonggaran ke atas peraturan pengurusan dan perkhidmatan yang terlalu rigid, persetujuan negeri dan prosedur khas dalam pelantikan pengetua.

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Kata kunci: Sekolah agama rakyat, sistem pendidikan kebangsaan, pengurusan pendidikan Islam.

Institutionalization of the Islamic Religious Schools in the National Education Policy:History and the Future

Abstract

Institutionalization of the development of the Islamic Religious Schools (SAR) in Malaysia showed it was dotted with many challenges for it remains in the national education system. SAR institutionalization efforts actually began in the early independence. Among the measures that have been made was the creation of financial assistance law, the acquisition of its administration, establishment of the Advisory Council for the Co-ordination of Islamic Education (LEPAI), coordination of the Enactment, the standardization of the Sijil Tinggi Agama Malaysia (STAM), and the latest step in the registration of the Government Assisted Schools (SBK). But these measures have not been able to show full readiness to come into the mainstream. This study discusses the history and see how the differences and the strategies and management implications of each step taken. The finding of this study has shown that the process of an event will be repeated as the theory of history. Community needs to take lessons from what has happened and a guide to the challenges of future events. Authors make recommendations and guidance to a new generation to take caution in making a change. Consent of the SAR register are provided on the enactment of legislation must be strengthened, Al-Azhar curriculum guarantees that the school's foundations, the management structure remains below the state administration or the Board of Management School (JPS), the relaxation of rules and rigid management, consent of the state and special procedures for the appointment of headmasters.

Keywords: *Islamic religious schools, national education system, Islamic education management.*

Pengenalan

Malaysia adalah sebuah negara yang telah dijajah oleh beberapa kuasa besar sejak kejatuhan Melaka pada awal abad ke-15. Bermula dengan penjajahan Portugis, Belanda, Jepun dan akhir sekali ialah British. Semasa proses menuntut kemerdekaan, semua sistem yang dipakai bergantung sepenuhnya kepada sistem pemerintahan yang dilaksanakan oleh penjajah. Sistem pendidikan negara turut

tidak terkecuali daripada sistem yang mendapat acuan daripada British sama ada dari sudut falsafah, undang-undang, sistem dan lain-lain aspek yang berkaitan dengan pendidikan. Falsafah dan ideologi pendidikan negara Malaysia tidak dapat dielakkan daripada pengaruh dalam sejarah pendidikan negara.

Sejarah adalah satu disiplin ilmu pengetahuan yang bersistematik. Ia menghimpunkan pengetahuan masa lalu berdasarkan urutan masa dan menggambarkan perubahan yang berlaku. Menurut Ibn Khaldun, ilmu sejarah ialah catatan tentang watak masyarakat umat manusia, perjalanan Nabi-nabi, hal ehwal pemerintahan yang bertujuan menjadi panduan dalam hal ehwal agama dan dunia¹. Bagi Collingwood, seseorang ahli sejarah mestilah menggambarkan kembali sejarah pada masa lepas di dalam akalnya sendiri². Issawi memperumpamakan peristiwa lepas menyerupai peristiwa akan datang sepertimana air menyerupai air³. Dalam Al-Qur'an, Allah s.w.t. berfirman:

لَقَدْ كُنَّا فِي قَصَصِهِمْ عِبْرَةً لِّأُولِي الْأَلْبَابِ

Maksudnya :

“Demi sesungguhnya, kisah-kisah Nabi-nabi itu mengandungi pelajaran yang mendatang iktibar bagi orang-orang yang mempunyai akal fikiran.” (Yusuf 12:111)

Drs. Sidi Gazalba pula berpendapat sejarah adalah gambaran masa lalu tentang manusia dan sekitarnya sebagai makhluk sosial yang disusun secara ilmiah. Sejarah pendidikan ialah peristiwa-peristiwa pendidikan yang kejadiannya berturutan⁴. Ia berlaku dalam satu waktu tertentu dan mempunyai corak tersendiri yang tidak boleh disamakan⁵. Peristiwa dalam sejarah merupakan pengetahuan bagi masa lalu⁶. Pengetahuan sejarah pula bidang yang luas ke arah mencapai matlamat pendidikan Islam. Faktor sejarah dianggap salah satu faktor penting dalam mempengaruhi falsafah pendidikan sama ada dari sudut sistem atau tujuannya⁷. Berdasarkan pendapat-pendapat tersebut, penulis membuktikan perbincangan mengenai sejarah penginstitutionan sekolah agama mempunyai

¹ Ibn Khaldun (t.t), *Muqaddimah Ibn Khaldun*. ed. °Ali °Abd al-Wahid Wafi, Qahirah: Dar al-Nahdah, h. 291.

² R.G. Collingwood (1946), *The Idea of History*, London: Oxford University Press, h. 282.

³ Charles Issawi (1962), *Filsafat Islam Tentang Sejarah*, Djakarta: Tintamas, h. 9.

⁴ Sidi Gazalba (1966), *Pengantar Sejarah Sebagai Ilmu*, Jakarta: Bharatara, h. 11.

⁵ Imam Barnadib (1982), *Arti dan Metode Sejarah Pendidikan*, Jakarta: Yayasan Penerbitan FIP IKIP, h. 51.

⁶ Muhd. Yusof Ibrahim (1986), *Pengertian Sejarah: Beberapa Perbahasan Mengenai Teori Dan Kaedah*, Kuala Lumpur: Dewan Bahasa dan Pustaka, h. 2.

⁷ Al-Silmi, Muhammad Ibn Sahil (1988), *Manhaj Kitabah al-Tarikh al-Islamiyy Wa Tadrisuhu*, Al-Mansurah: Dar al-wafa', h. 52.

perkaitan antara satu sama lain dan boleh dijadikan panduan kepada perkembangan masa depan.

Sejarah Penginstitusian

Dalam konteks perbincangan mengenai Sekolah Agama Rakyat (SAR), penginstitusiannya dalam polisi pendidikan kebangsaan telah berlaku dalam semua keempat kategori utama iaitu melalui penginstitusian kuasa, kurikulum, sumber manusia dan kewangan. Cuma yang membezakan penginstitusian tersebut ialah dari sudut masa dan tahap penginstitusiannya sama ada sepenuhnya atau sebahagian sahaja. Bagi memudahkan perbincangan ini, penulis membuat senarai jadual mengikut kronologi masa bermula selepas kemerdekaan iaitu mulai 1959 sehinggalah ke tahun 2009 untuk mudah difahami seperti mana dalam Jadual 1.0.

Jadual 1.0 Penginstitusian SMAR Dalam Polisi Pendidikan Kebangsaan

Bil	Langkah Penginstitusian	Tahun
1	Mewujudkan undang-undang bantuan kewangan dalam akta pendidikan	1961
2	Mengambilalih SMAR Sebagai Sekolah Bantuan Penuh Kerajaan	1977
3	Penubuhan Lembaga Penasihat Penyelarasan Pelajaran dan Pendidikan Agama Islam (LEPAI)	1983
4	Penyelarasan Enakmen Pengawalan Sekolah-sekolah Agama Islam	1990
5	Penyeragaman sijil tertinggi agama kepada Sijil Tinggi Agama Malaysia (STAM) dan diterima sebagai sijil peperiksaan kebangsaan serta pengiktirafan sijil tersebut sebagai syarat kelayakan masuk ke universiti	2000
6	Pendaftaran SMAR Sebagai Sekolah Bantuan Kerajaan	2004

Selain daripada proses dan langkah penginstitusian dalam Jadual 1.0, terdapat banyak lagi usaha yang dilakukan sama ada oleh Kerajaan Persekutuan dalam membangunkan SMAR seperti dalam Jadual 2.0.

Jadual 2.0 Langkah-langkah Penginstitusian Lain

Bil	Langkah Penginstitusian	Tahun
1	Memasukkan kurikulum SMAR (kandungan ilmu pengetahuan agama Islam) ke dalam	1963

	kurikulum kebangsaan	
2	Mewujudkan perjawatan guru SMAR bagi pelajaran agama dalam kurikulum kebangsaan	1965
3	Pelajar SMAR dibenar mengambil peperiksaan kebangsaan secara persendirian	1967
4	Sekolah-sekolah SMAR mengambil kurikulum dan peperiksaan kebangsaan	1970
5	Mewujudkan Skim Bantuan Guru Akademik	1983
6	Pengenalan Kelas Al-Qur'an dan Fardhu Ain (KAFA) bagi pelajar di sekolah kebangsaan	1990
7	Penyerapan pelajar dan guru SMAR ke sekolah aliran kebangsaan	2003
8	Mengiktiraf Sijil Tinggi Agama Malaysia (STAM) sebagai skim baru dalam perkhidmatan awam	2008

Mewujudkan Undang-undang Bantuan Kewangan

Undang-undang ini telah digubal dan dimasukkan dalam Akta Pelajaran 1961 hasil daripada satu laporan yang dikenali sebagai Laporan Jawatankuasa Untuk Menimbang Bantuan Kewangan Kepada Sekolah Agama Islam Bantuan Kerajaan⁸. Dalam seksyen 3(1) dan Undang-undang Pelajaran (Pindaan) 1963 ada menyebutkan hal tersebut⁹;

(1) Subject to such conditions and limitations as the Minister thinks fit, financial assistance by way of grant may be given out of moneys provided by Parliament to any Muslim institution which is not maintained by the Minister under the Education Act, 1961, or by the government of a State and which either is school within the meaning of that Act or is only not such a school because the teaching there is of a purely religious character or for a purely religious purpose.

Berdasarkan sumber kuasa di atas, satu pindaan ke atas Akta Pelajaran 1961 dibuat pada tahun 1963, bagi memberikan kuasa kepada Menteri Pelajaran

⁸ Malaysia (1957), *Report Of The Comettee To Consider Financial Aids To Non-Government Islamic Religious Schools*, Kuala Lumpur: Government Printer.

⁹ Federation of Malaya (1963), *Act of Paliament, Education (Amendment) Act*, 1963, No. 32.

menimbang bantuan kepada sekolah-sekolah Agama Islam yang bukan kerajaan dengan syarat sekolah-sekolah tersebut mengikut undang-undang pelajaran dan menyediakan pelajaran agama sahaja. Pindaan akta pendidikan pada tahun 1995 juga telah membawa pengukuhan dalam mewujudkan undang-undang bantuan kewangan kepada SMAR apabila telah mengekalkannya dalam akta pendidikan yang baru iaitu Akta Pendidikan 1996. Dalam seksyen 52 menjelaskan tentang undang-undang bantuan kewangan tersebut¹⁰.

Penulis memulakan perbincangan penginsituisian ini dalam kategori kewangan terlebih dahulu kerana aspek kewangan merupakan langkah pertama SMAR mula diangkat menjadi sebahagian daripada keperluan penginsituisian untuk diberikan bantuan kewangan sebaik sahaja negara mencapai kemerdekaan. Sejarah juga menunjukkan bahawa satu unit perhubungan sekolah khususnya sekolah agama rakyat telah diwujudkan di bawah Bahagian Sekolah Kementerian Pelajaran mulai tahun 1959. Jadual 3.0 menunjukkan kadar pemberian bantuan per kapita sejak mula diperkenalkan mulai pada tahun tersebut.

Jadual 3.0 Kenaikan Kadar Bantuan Sumbangan Kepada SAR

Peringkat	1959	1977	1983	1996
Rendah	RM10	RM20	RM30	RM60
Menengah Rendah	RM14	RM30	RM45	RM90
Menengah Atas	RM20	RM40	RM60	RM120

Bantuan ini diberikan bertujuan membayar gaji dan elaun guru serta lain-lain perbelanjaan sekolah. SAR peringkat rendah hanya menerima bantuan wang sahaja manakala di peringkat menengah (SMAR) boleh menerima bantuan wang dan bantuan buku teks. Bantuan tersebut digunakan untuk bayaran gaji dan perbelanjaan peralatan pengajaran dengan nisbah 70:30. Ia bermaksud 70% daripada jumlah per kapita bagi setiap sekolah diberikan untuk kegunaan gaji guru manakala selebihnya 30% lagi untuk membeli peralatan sekolah berkaitan dengan alat bantu mengajar¹¹.

Pengambilalihan SMAR Sebagai Sekolah Kerajaan (Bantuan Penuh)

Pengambilalihan SMAR telah bermula pada 1 Januari 1977 serentak dengan Sekolah-sekolah Agama Negeri (SMAN) yang lain melalui satu keputusan yang telah dibuat oleh kabinet¹². Usaha pengambilalihan telah dilaksanakan juga bagi memenuhi hasrat dan desakan ibu bapa selain daripada kesatuan guru-guru

¹⁰ Malaysia (1996), *Akta Pendidikan 1996 (Akta 550 : hingga 10 September 1996*.

¹¹ Kementerian Pendidikan Malaysia (1996), *Buku Laporan Kajian Status SMAR*, Disember.

¹² Kementerian Pelajaran (1978), *Laporan Bahagian Pelajaran Agama*, Bahagian Pelajaran U gama.

agama dan beberapa pertubuhan Islam. Sebenarnya pengambilalihan SMAR sebagai sekolah kerajaan berasaskan model ambil alih Kolej Islam Malaya pada 1 Januari 1967 sebagai langkah permulaan dan menjadikannya sekolah agama pertama yang ditadbir oleh Kementerian Pelajaran mulai tahun 1965. Pengambilalihan institusi tersebut juga sebagai langkah percubaan ke arah pengambilalihan SMAR dan SMAN pada masa hadapan¹³.

Mesyuarat Jemaah Menteri juga membincangkan kertas rancangan Kementerian Pelajaran mengambil alih sebuah Sekolah Menengah Agama daripada tiap-tiap negeri dan keperluan mematuhi beberapa peraturan yang telah ditetapkan seperti berikut;

Perkara 8 (b) Sekolah-sekolah yang diambil alih itu seperti di (a) di atas hendaklah tertakluk kepada Akta Pelajaran 1961 serta pindaan-pindaannya, dan peraturan Kursus Pengajian 1956 dengan diberi perhatian khas mengenai Pengajian Agama serta Bahasa Arab¹⁴.

Sebanyak 13 buah SAR dan SAN yang telah ditadbir oleh Kementerian Pendidikan pada peringkat awal dalam tahun 1977 iaitu 11 buah di Semenanjung Malaysia dan 2 buah di Malaysia Timur. Cadangan pengambilalihan ini perlu mendapat persetujuan daripada pihak berkuasa agama negeri. Kerajaan Persekutuan pada asasnya tidak dibenarkan menubuhkan sekolah agama pada masa itu kerana ia bukan bidang kuasanya. Objektif utama dalam pengambilalihan sekolah ini ialah untuk memberikan peluang kepada pelajar-pelajar mendapat pelajaran kebangsaan yang cukup di samping pengajaran agama dan Bahasa Arab dikekalkan serta menekankan identiti keislaman di sekolah tersebut.

Sejarah pengambilalihan SMAR pada tahun 1977 juga membuktikan pertukaran status perjawatan guru menimbulkan pelbagai masalah apabila telah diserapkan ke sekolah kerajaan. Ramai guru yang tidak boleh diserap kerana tiada kelayakan ikhtisas dan terpaksa berpindah sekolah bukan kerajaan sehinggalah tamat umur pencen sebenar. Pengalaman sebagai pengasas, pengetua, ahli lembaga pengelola dan guru bukan satu jaminan dan tidak diambil kira dalam proses perjawatan. Bagaimanapun bagi penulis, apa yang berlaku sebelum ini tidak akan sama dengan apa yang berlaku sekarang. Sesuai dengan perkembangan semasa dan perubahan polisi yang sudah berkembang, sejarah lama tidak semestinya berulang dalam bentuk yang sama.

Penubuhan Lembaga Penasihat Penyelarasan Pelajaran dan Pendidikan Agama Islam (LEPAI)

¹³ Ismail Abdul Rahman (1993), *Pendidikan Islam di Malaysia*, Bangi: Universiti Kebangsaan Malaysia, h. 198.

¹⁴ Dangiran Mustapha (1999) *Kurikulum sekolah agama di Malaysia*, Kertas kerja Persidangan Kebangsaan Pendidikan Sekolah-sekolah Agama, Anjuran Pusat Pengajian Ilmu Pendidikan USM, Penang, 11 -13 Oktober.

Langkah ini adalah mengenai sebuah organisasi yang merupakan sebahagian daripada jentera persekutuan dan ia telah dibincangkan sebelum ini dalam bab ini. Penulis tidak akan menghuraikan lebih detail sejarah organisasi ini sebaliknya hanya menjelaskan hasrat dan matlamat asal organisasi ini. Hasil daripada kelemahan dan kesukaran yang dihadapi oleh Kementerian Pelajaran dalam menguruskan SMAR, kerajaan berpandangan perlu adanya satu organisasi lain dalam menyelaraskan sekolah ini tambahan pula urus setia kepada hal ehwal Islam telah diwujudkan di Bahagian Agama, Jabatan Perdana Menteri.

Satu cadangan yang dikemukakan bagi menubuhkan LEPAI yang akhirnya dipersetujui oleh Majlis Raja-Raja pada tahun 1983. Asas penubuhan LEPAI ialah untuk menyelaraskan dan membantu Sekolah-sekolah Agama Negeri dan Rakyat atau mana-mana sekolah agama yang tidak diuruskan oleh Kementerian Pelajaran. Berdasarkan peraturan LEPAI, ia berperanan menyelaraskan pelajaran dan pendidikan agama Islam di Sekolah-sekolah Ugama Negeri dan Sekolah-sekolah Agama Rakyat di seluruh Malaysia dari sudut mutu pelajaran, peluang belajar dan kerjaya, latihan perguruan dan khidmat nasihat kepada Jabatan-jabatan Agama Islam Negeri¹⁵.

Menyelaraskan Enakmen Pengawalan Sekolah-sekolah Agama Islam

Langkah penyelarasan enakmen ini merupakan usaha bijak LEPAI yang pertama setelah ditubuhkan untuk memastikan sekolah-sekolah agama mempunyai jaminan perlindungan yang kukuh dari sudut perundangan khususnya perundangan negeri sendiri yang merupakan sumber kuasa utama kepada SMAR. Enakmen ini adalah hasil daripada pecahan daripada enakmen negeri yang sedia ada daripada sumber ibu iaitu Enakmen Majlis Agama Islam Negeri. Rang undang-undang telah siap dirangka mulai tahun 1987 dan diterima pakai di beberapa buah negeri seperti Selangor 1988, Pulau Pinang 1989, Johor 1991, Perak 1996 dan beberapa buah negeri yang lain¹⁶.

Langkah penyelarasan ini bolehlah dianggap langkah bijak dan harus dipuji kerana telah memberikan kuasa sah kepada SMAR dalam enakmen negeri yang sebelum ini berbeza antara satu sama lain. Disebabkan perbezaan tersebut, SMAR mudah diketepikan apabila berlakunya pertembungan kuasa antara pelbagai pihak yang terlibat. Antara kandungan fasal-fasal dalam enakmen ini ialah seperti Pendaftar, Jemaah Pengurusan Sekolah, Pendaftaran Sekolah Agama, Nazir, Akaun, Surat cara Pengelolaan dan pelbagai perkara yang

¹⁵ JAKIM (1983), *Peraturan Lembaga Penasihat Penyelarasan Pelajaran dan Pendidikan Agama Islam (LEPAI)*, Kuala Lumpur: Bahagian Pembangunan Pendidikan Islam dan Urus setia LEPAL.

¹⁶ Azizi Umar (2001), *Pengambilalihan Sekolah Agama Rakyat Oleh Kementerian Pendidikan: Suatu Kajian Mengenai Sejarah Dan Tujuan*, Tesis Sarjana, Jabatan Sejarah dan Tamadun Islam Akademi Pengajian Islam Universiti Malaya.

bersesuaian dengan negeri masing-masing. Sebelum enakmen ini dikuatkuasakan, kebanyakan SMAR bergerak atas nama Enakmen MAIN atau Peraturan yang digubal sendiri oleh masyarakat tempatan atas nama Jemaah Pengelola Sekolah atau Jemaah Pentadbir Sekolah.

Penyeragaman Sijil Tertinggi Agama SMAR Sebagai Sijil Tinggi Agama Malaysia (STAM)

Mulai tahun 1999, Al-Azhar Al Syarif telah membuat perjanjian persefahaman dengan Kerajaan Malaysia dalam menyelaraskan pelbagai jenis sijil agama di Malaysia. Sebelum tahun 1999, Al-Azhar menerima lebih kurang 25 jenis sijil agama sebagai syarat kemasukan ke universiti tersebut. Jumlah sijil agama yang banyak ini telah diamalkan sejak sebelum kemerdekaan lagi¹⁷. Sijil Tinggi Agama Malaysia (STAM) yang mempunyai nilai sama dengan Sijil A'liyah dalam sistem lama seperti Sijil Tinggi Ugama (STU) kepada semua Sekolah-sekolah Menengah Agama. Cadangan keseragaman kurikulum agama telah lama disyorkan iaitu sejak tahun 1984 lagi. Sekarang, ia telah diletakkan di bawah struktur Lembaga Peperiksaan Malaysia dan menerima pakai sukatan pelajaran Ma'ahad Bu'uth Al-Azhar sebagai syarat diterima masuk bagi melanjutkan pelajaran.

Pengiktirafan sijil STAM ini juga telah dibuat oleh pihak universiti melalui pengiktirafan mata pelajaran-mata pelajaran agama sebagai kredit kemasukan pelajar untuk memasuki fakulti agama. Perkara tersebut pernah dilaksanakan pada awal tahun 1970-an ke atas mata pelajaran agama dalam peperiksaan STP/HSC¹⁸. Pengiktirafan tersebut juga dilaksanakan bagi memasuki fakulti-fakulti lain selain daripada fakulti agama di universiti-universiti tempatan seperti ilmu-ilmu sains sosial dan seumpamanya. Perlu diingatkan sebelum penyelarasan dibuat, Al-Azhar dan Kerajaan Persekutuan tidak menghadapi masalah besar dalam melahirkan pelajar yang cemerlang dan berkualiti.

Pendaftaran SMAR sebagai Sekolah Bantuan Kerajaan

Proses pendaftaran SMAR telah dilaksanakan atas persetujuan dan arahan YAB Perdana Menteri pada masa itu iaitu Dato' Seri Abdullah Ahmad Badawi. Persetujuan tersebut setelah menerima syor daripada Laporan Jawatankuasa Khas Mengkaji Isu Pendidikan Islam, Peranan Sekolah Agama Rakyat dan Memperkasa Sekolah Kebangsaan Khususnya Berkaitan Dengan Pendidikan Islam. Laporan ini dikenali sebagai Jawatankuasa Khas Tan Sri Murad yang mengesyorkan agar SMAR berdaftar dengan Kementerian Pelajaran bagi

¹⁷ Perjanjian Persefahaman Akademik Dan Kebudayaan Antara Kementerian Pendidikan Malaysia Dengan Al-Azhar Al-Syarif Republik Arab Mesir pada 18 November 1999.

¹⁸ Azizi Umar (2007), Bantuan Kepada Sekolah Agama Rakyat: Suatu Kajian Sejarah Dan Tujuan Asal, *Jurnal Al-Tamaddun*, h. 161-182.

membolehkan bantuan yang lebih baik diberikan. Langkah ini bertujuan untuk meningkatkan kualiti pendidikan bagi sekolah tersebut.

Mengikut sumber dari Kementerian Pelajaran, sehingga ke hari ini jumlah sekolah agama yang berdaftar sebagai Sekolah Agama Bantuan Kerajaan (SABK) ialah 154 buah daripada 380 buah ke semuanya. Jumlah sekolah tersebut boleh dikategorikan kepada dua peringkat iaitu peringkat rendah sebanyak 54 buah dan peringkat menengah sebanyak 103 buah. Peringkat menengah pula dikategorikan kepada empat jenis sekolah iaitu Sekolah Agama Rakyat, Sekolah Agama Negeri (milik kerajaan negeri dan majlis agama Islam negeri), Sekolah Agama Bantuan Kerajaan Negeri (SABK) dan Sekolah Menengah Agama Biasa (tiada kurikulum mata pelajaran *Diniah* atau Kurikulum Al-Azhar). Ini bermakna hanya 40 peratus sahaja yang bersedia untuk mendaftar sebagai Sekolah Bantuan Kerajaan anjuran kementerian¹⁹. Itu pun termasuk sekolah-sekolah agama yang bukan SMAR bersistem *madrasah* seperti mana asal penubuhannya.

Cadangan untuk menjadikan SMAR sebagai sekolah bantuan kerajaan sebenarnya bukanlah hasil laporan tersebut semata-mata kerana kajian dan cadangan pendaftaran tersebut sebenarnya telah siap disediakan oleh Kementerian Pelajaran sejak 1996 lagi. Pada tahun 1999, satu lagi laporan Kementerian Pelajaran mencadangkan pendaftaran tersebut ditangguhkan atas beberapa faktor²⁰. Pemberhentian bantuan per kapita atas alasan pihak SMAR tidak menggunakan dengan sebaiknya peruntukan yang telah diberikan. Hasil pemberhentian tersebut, satu laporan yang telah dikemukakan oleh Tan Sri Murad mencadangkan pendaftaran SMAR sebagai Sekolah Bantuan Kerajaan berdasarkan Akta Pendidikan 1996. Dengan pendaftaran tersebut SMAR bukan setakat memperoleh semula bantuan per kapita yang diperolehnya sebelum ini bahkan mereka juga mendapat pelbagai jenis bantuan yang lain.

Sehingga tahun 2004, boleh dikatakan semua usaha untuk menginstitusi SMAR dalam semua aspek telah lengkap kerana penginsitusianya telah melalui semua aspek pembangunan SMAR seperti dalam aspek kewangan, kuasa, sumber manusia dan kurikulum. Bagaimanapun, tidak semua aspek tersebut menghasikan kejayaan yang dibanggakan sepenuhnya. Mungkin juga dari satu aspek yang lain, ia telah menampakkan kejayaan kecil namun kejayaan dalam erti kata mengangkat kedudukan SMAR sebagai sekolah arus perdana, ternyata tidak menampakkan hasil bahkan menemui kegagalan dan terus terpinggir berbanding aliran pendidikan kebangsaan yang lain.

¹⁹ Dangiran Mustapha (2008), *Program Pendaftaran Sekolah Agama Sebagai Sekolah Agama Bantuan Kerajaan: Satu Sorotan*, Kertas kerja Seminar Pemantapan Kurikulum Sekolah Agama Bantuan Kerajaan (SABK) Peringkat Kebangsaan, Port Dickson, 3 – 5 Disember.

²⁰ Kementerian Pendidikan Malaysia (1999), *Kajian Status Mengenai Dasar dan Trend Pendidikan Agama Islam*, Bahagian Perancangan dan Penyelidikan Dasar Pendidikan, Julai.

Pada asasnya mekanisme cadangan ini tidaklah sama dengan mekanisme yang dicadangkan pada peringkat awal kajian tersebut. Ini adalah kerana cadangan asal masih lagi meletakkan peranan LEPAI dan JAKIM sebagai urus setia ke atas SMAR. Sebaliknya, urus setia dalam proses pendaftaran SABK yang mula dilaksanakan dengan giatnya pada tahun 2005 ialah Bahagian Pendidikan Islam dengan kerjasama daripada bahagian-bahagian penting yang lain dalam Kementerian Pelajaran. Sekali proses pengurusan SMAR telah berubah setelah ianya sebelum ini diberikan kepercayaan kepada LEPAI dan JAKIM. Perubahan pengurusan ini mudah menimbulkan kontroversi seperti mana yang pernah berlaku sebelum ini pada tahun 1977 kerana ia telah diserahkan kepada Kementerian Pelajaran. Bagi mengurangkan kontroversi tersebut, Tan Sri Murad telah dilantik sebagai Timbalan Pengerus LEPAI pada awal tahun 2006 dengan hasrat berlakunya persefahaman dan kerjasama yang baik antara kedua-dua belah pihak. Hasrat ini tidak dapat dijemakan kerana beliau telah meninggal dunia kemudiannya.

Persetujuan pendaftaran tersebut telah dibuat melalui memorandum persefahaman antara kedua-dua pihak agar masing-masing boleh memainkan peranan masing-masing. Memandangkan pelaksanaan ini dilaksanakan semasa kajian penulis sedang dilaksanakan, dapatan awal penulis menunjukkan masih terdapat kebimbangan dan kesangsian di kalangan pengusaha SMAR dan pihak berkuasa agama negeri tentang pendaftaran tersebut terutama dari sudut kuasa pentadbiran dan kurikulum. Terdapat juga SMAN yang mengambil inisiatif sendiri untuk turut mendaftar sebagai SABK walaupun SMAN bukanlah menjadi keutamaan dalam cadangan asal jawatankuasa khas tersebut. Bagaimanapun SMAR yang telah mendaftar sedikit sebanyak telah mengalami perubahan dari sudut keperluan sumber manusia, kemudahan dan infrastruktur. Perlu disebutkan di sini, antara persetujuan penting yang telah dicapai kedua-dua pihak ialah mengekalkan kurikulum mata pelajaran *Diniah* di SMAR dan ia hendaklah terus dan kekal diuruskan oleh pihak berkuasa agama negeri dan pengusaha SMAR sendiri sehinggalah Kerajaan Persekutuan diberikan kuasa melalui persetujuan Majlis Raja-raja untuk menguruskan kurikulum mata pelajaran *Diniah*.

Proses pendaftaran yang dilaksanakan di atas seolah-olah tidak mendapat kerjasama sepenuhnya daripada pihak berkuasa agama negeri dan pengusaha SMAR. Perkara ini tidak sukar untuk difahami kerana cadangan menjadikan SMAR sebagai SABK pernah dibuat sebelum ini. Pada asalnya ia memberi maksud sekolah mendapat bantuan per kapita penuh dan bantuan modal dari Kementerian Pelajaran. Bantuan tersebut juga termasuk dalam urusan pengendalian sekolah, gaji pengetua dan guru, per kapita mata pelajaran dan semua jenis bantuan kerajaan yang lain. Manakala tapak sekolah masih menjadi hakmilik jemaah pengurusan sekolah. Kurikulum mata pelajaran *Diniah* juga boleh terus dikekalkan seperti sedia ada.

Berdasarkan permasalahan-permasalahan yang dikemukakan di atas, penulis merumuskan kepada dua perkara penting. Pertama, sebarang usaha untuk menginstitusikan SMAR lihat sering tidak berjaya malah menghadapi banyak kekangan dan menimbulkan pelbagai masalah dalam proses pengurusan dan pembangunannya. Usaha penginstitusian yang dilakukan ternyata kurang berjaya meletakkan kedudukannya seiring dengan aliran pendidikan perdana yang lain. Kedua, wujudnya dua pihak berkuasa yang berautoriti dalam mentadbir SMAR sejak awal kemerdekaan lagi. Keautoritian tersebut pula mempunyai konflik pentafsiran yang berbeza. Dua pihak yang berkuasa tersebut ialah kerajaan negeri dan Kerajaan Persekutuan. Pihak pertama ialah pihak berkuasa kerajaan negeri, majlis agama dan pengusaha SMAR yang merupakan pihak-pihak yang mempunyai pemilikan kuasa yang sah dan berautoriti dalam mengurus dan menentukan polisi ke atas SMAR sejak zaman berzaman lagi. Kuasa ini adalah kuasa tradisi yang telah lama menjadi kuasa sah dalam membangunkan sekolah agama yang bersistem *madrrasah*. Ia berasaskan kepada statusnya yang dilihat perkara-perkara yang berkaitan dengan hal ehwal agama Islam.

Manakala pihak kedua ialah Kementerian Pelajaran, JAKIM atau LEPAI dilihat pihak-pihak yang hanya berkuasa mewakili Kerajaan Persekutuan dalam membantu dan menguruskan sebahagian daripada pentadbiran SMAR. Keadaan ini pula berasaskan kepada statusnya pula yang dilihat perkara-perkara yang berkaitan dengan pendidikan. Namun begitu, LEPAI yang meletakkan pentadbirannya di JAKIM sahaja yang dilihat berjaya dan berkesan dalam membantu menentukan polisi SAR berbanding dengan Kementerian Pelajaran. Usaha dan langkah yang telah dibuat tidak banyak menimbulkan konflik besar dalam proses membangunkan SMAR walaupun mereka tidak mempunyai kuasa eksekutif ke atas SMAR. Dalam tempoh 25 tahun penubuhan LEPAI, mereka berjaya menyelaraskan SMAR dengan tersusun dari sudut perkara-perkara asas seperti perundangan dan pensijilan berbanding dengan usaha kementerian yang hanya sekadar memberikan bantuan sedangkan tempoh bantuan tersebut sudah menjangkau melebihi 50 tahun.

Terdapat dua pihak yang berautoriti dalam menginstitusikan SMAR sejak awal kemerdekaan. Kementerian Pelajaran berada dalam satu pihak yang mewakili Kerajaan Persekutuan, manakala pihak berkuasa agama negeri pula berada pada pihak yang kedua. LEPAI dan JAKIM mewakili pihak yang kedua iaitu negeri. Walaupun LEPAI dan JAKIM merupakan organisasi persekutuan, namun kuasa eksekutif pelaksanaan polisi SMAR ialah pihak berkuasa agama negeri. LEPAI hanyalah orang tengah bagi pihak Kerajaan Persekutuan. Keadaan ini sebenarnya tidak seharusnya berlaku dalam sesebuah organisasi kerana telah mempunyai dua kuasa dalam satu organisasi. Jadual 4.0 di bawah boleh menggambarkan perbezaan peranan kedua-dua organisasi tersebut.

Jadual 4.0 Organisasi Penginstitusian SMAR

Tahun Organisasi	Langkah Penginstitusian	Nama
1963	Mewujudkan undang-undang bantuan kewangan dalam Akta Pelajaran 1961(Pindaan 1963)	Bah. Sekolah Kem. Pelajaran
1977	Mengambilalih SMAR Sebagai Sekolah Bantuan Penuh Agama Kerajaan	Bah. Pelajaran Kem. Pelajaran
1983	Menubuhkan Lembaga Penasihat Penyelarasan Pelajaran dan Pendidikan Agama Islam (LEPAI)	Bahagian Agama, Jab. Perdana Menteri
1990	Menyelaraskan Enakmen Pengawalan Sekolah-sekolah Agama Islam	Urusetia LEPAl, JAKIM
2000	Menyeragamkan sijil tinggi agama kepada Sijil Tinggi Agama Malaysia (STAM) dan diterima sebagai sijil peperiksaan kebangsaan	Urusetia LEPAl, JAKIM
2005	Mendaftarkan SMAR Sebagai Sekolah Bantuan Kerajaan	Bah.Pend. Islam Kem. Pelajaran

Analisis Perkembangan

Tempoh Masa

Berdasarkan kronologi masa perubahan penginstitusian SMAR dalam polisi pendidikan kebangsaan selama 50 tahun bermula 1959 sehinggalah pada tahun 2009. Penulis membahagikan kepada lima fasa perkembangan SMAR dalam polisi kebangsaan.

Fasa Satu	:	Fasa Permulaan (bermula pada tahun 1854 hingga 1976)
		Tahap Awal : 1854 hingga 1962
		Tahap Akhir : 1963 hingga 1976
Fasa Dua	:	Fasa Konflik (bermula pada tahun 1977 hingga 1982)
Fasa Tiga	:	Fasa Pemulihan (bermula 1983 hingga 2001)
Fasa Empat	:	Fasa Kemerosotan (bermula 2002 hingga 2004)
Fasa Lima	:	Fasa Persefahaman (bermula 2005 hingga sekarang)
Fasa Enam	:	?

Berdasarkan kelima-lima fasa di atas, ia memperlihatkan tentang wujudnya turun naik dalam kemajuan SMAR dalam polisi pendidikan kebangsaan. Turun

naik tersebut seolah-olah benar apa yang telah disebutkan oleh pakar sejarah dan tamadun mengenai teori jatuh bangun sesuatu masyarakat. Berikut adalah asas dan justifikasi pembahagian fasa di atas.

Fasa Satu dikenali sebagai fasa permulaan kerana ia merupakan sejarah SMAR dan institusi pendidikan Islam buat kali yang pertama dilihat mendapat perhatian daripada pemerintah. Fasa ini dibahagikan kepada dua tahap iaitu sebelum kemerdekaan dan selepas kemerdekaan. Sebelum kemerdekaan, Malaysia diperintah oleh penjajah British sehinggalah pada tahun 1957, negara telah mencapai kemerdekaan. Dalam tahap pertama iaitu bermula pada tahun 1854, British dengan perancangan rapi telah mengambil alih Sekolah Al-Qur'an daripada masyarakat tempatan melalui East India British Company. Sekolah Al-Qur'an dari sudut pengajiannya boleh disamakan dengan SMAR hari ini. Bagaimanapun pengambilalihan tersebut bukanlah benar-benar untuk memajukan sekolah tersebut tetapi lebih kepada usaha British untuk memujuk orang Melayu menerima sistem pendidikannya.

Tahap kedua ialah tahap selepas kemerdekaan di mana usaha telah dilakukan oleh Kerajaan Persekutuan untuk menimbangkan bantuan kewangan kepada SMAR yang akhirnya telah dijadikan undang-undang bantuan kewangan melalui pindaan Akta Pelajaran 1961 pada tahun 1963 iaitu dalam seksyen 3 (1) dan (2). Kedudukan sumber kuasa ini telah memberikan pengiktirafan kepada kewujudan SMAR dan sumber kewangan awam telah diberikan kepada SMAR seperti mana sekolah yang lain. Selain itu, terdapat beberapa desakan daripada pelbagai pihak yang cintakan SMAR dan pendidikan Islam agar kerajaan memperkukuhkan bantuan kewangan kepada SMAR melalui seminar, bengkel dan siri perbincangan. Kedua-dua tahap tersebut menggambarkan bahawa fasa permulaan kepada SMAR berada dalam arus pendidikan perdana kebangsaan.

Fasa Kedua (1977 hingga 1982) dikenali sebagai fasa konflik kerana usaha besar-besaran yang dilakukan Kerajaan Persekutuan untuk mengambil alih SMAR telah menimbulkan rasa tidak senang pihak berkuasa agama negeri. Pengambilalihan SMAR yang pada asalnya akan dibuat secara berperingkat dalam mengambil semua SMAR di Malaysia tidak berjaya kerana halangan perundangan. Pihak berkuasa agama negeri telah menganggap Kerajaan Persekutuan mencampuri urusan negeri dengan mentadbir sekolah agama milik mereka. Akhirnya usaha ini hanya dapat dilaksanakan ke atas beberapa buah SMAR sahaja. Pengambilalihan yang berlaku tersebut sebenarnya adalah penyerahan negeri dan JPS sendiri kerana sudah tidak mampu menguruskan sekolah mereka. Keadaan ini membawa kepada penubuhan sekolah agama secara terus oleh Kerajaan Persekutuan dan dijadikan SMKA. Itu pun setelah mendapat persetujuan dan kebenaran daripada negeri.

Pentadbiran dan pengurusan SMAR terus kekal ditadbir oleh pihak berkuasa agama negeri manakala sumbangan berbentuk bantuan per kapita diteruskan dalam bentuk wang dan guru. Semasa di peringkat awal berlaku

pengambilalihan tersebut, terlalu banyak konflik dan kesukaran kementerian dalam mentadbir dan menguruskan SMAR daripada sebesar-besar perkara sehinggalah kepada sekecil-kecil perkara. Sebagai contoh, konflik kuasa pemilikan tanah sekolah SMAR yang merupakan milik individu dan wakaf, konflik pelantikan pengetua sekolah, konflik pengagihan kuasa pada peringkat negeri dan persekutuan dalam organisasi kementerian sendiri. Konflik yang lebih besar lagi ialah hilangnya kurikulum *Diniah* yang menjadi kebanggaan dan identiti asal SMAR tersebut.

Pada pengamatan penulis, kehilangan ini telah menyebabkan SMAR dan pihak berkuasa agama negeri merasa bersalah dan tidak berkeyakinan dengan kesungguhan yang ada pada Kerajaan Persekutuan. Dogma kehilangan ini sehingga ke hari ini masih menghantui pemilik SMAR, pihak berkuasa agama negeri, pakar pendidikan, tokoh politik, lepasan SMAR dan pelbagai pihak yang memahami sejarah SMAR. Tindakan Kementerian Pelajaran dilihat mudah menimbulkan kontroversi hasil daripada pematuhan yang jumud terhadap peraturan dan prosedur. Berasaskan kepada senario di atas, penulis meletakkan fasa ini kepada fasa konflik yang masih belum menemui jalan keluar.

Fasa Ketiga (1983 hingga 2001) yang disebut fasa pemulihan. Fasa pemulihan yang dimaksudkan di sini ialah fasa pemulihan daripada pelbagai konflik yang menyelubungi SMAR dan pihak berkuasa agama negeri. Fasa yang bermula pada tahun 1983 diambil daripada penubuhan LEPAI oleh Majlis Raja-raja. Tindakan yang penulis sifatkan sebagai tindakan bijak dan penuh berhikmah ini telah dilaksanakan oleh Majlis Penasihat Pelajaran Agama Islam dan Majlis Kebangsaan Bagi Hal Ehwal Islam apabila memberikan peranan dan fungsi kepada LEPAI dengan jelas. Organisasi LEPAI telah diurus setiakan di bawah pentadbiran JAKIM mulai tahun 1991 dengan penubuhan Bahagian Pembangunan dan Pendidikan Islam. Sebelum itu, ia hanyalah dikenali sebagai cawangan penyelarasan.

Pada pendapat penulis, terdapat dua langkah besar dan penuh hikmah yang dilaksanakan oleh LEPAI boleh dilihat sebagai pengukuhan SMAR. Pertama ialah menyelaraskan Enakmen Pengawalan Sekolah-sekolah Agama Islam di seluruh negeri mulai pada tahun 1987. Tujuan utama penyelarasan ini dibuat ialah bagi memberikan jaminan perlindungan dan sumber kuasa yang kukuh kepada SMAR agar tidak mudah dicerobohi sempadan kuasanya. Kedua, ialah penyeragaman sijil tertinggi agama SMAR dan dijadikan Sijil Tinggi Agama Malaysia (STAM) mulai pada tahun 2000. Hari ini STAM telah diiktiraf sebagai sijil peperiksaan kebangsaan dan diterima dalam skim perkhidmatan awam. Kedua-dua langkah besar ini dilaksanakan dengan penuh berhati-hati dan penerimaan bersama. Berdasarkan dua langkah besar itu juga, penulis namakan sebagai fasa pemulihan kerana ia telah memulihkan konflik yang sudah lama berlanjutan.

Fasa Keempat (2002 hingga 2004) ialah fasa kemerosotan SMAR dalam penginstitution SMAR dalam polisi pendidikan kebangsaan. Fasa kemerosotan ini

bermaksud SMAR berada dalam situasi yang sangat menyedihkan apabila Kerajaan Persekutuan telah memberhentikan bantuan per kapita kepada SMAR mulai pada tahun 2002. Kronologi pemberhentian tersebut juga dikaitkan dengan isu keganasan pada masa itu di mana SMAR dianggap tempat mengeluarkan penganas yang diumpamakan seperti *madrasah* yang ditubuhkan di Afghanistan, Pakistan dan beberapa negara umat Islam yang lain²¹. Keserasian sistem pengajiannya dari sudut sejarah, organisasi dan kurikulum memudahkan tanggapan negatif kepada SMAR sehingga ramai ibu bapa dan pelajar mula beralih kepada aliran kebangsaan.

Pemberhentian tersebut tidak pernah berlaku sebelum ini sejak ia diwujudkan mulai pada tahun 1959 lagi. Selain daripada faktor luaran di atas terdapat juga faktor dalaman yang membawa kepada kemerosotan tersebut iaitu faktor politik tempatan di mana terdapat persaingan politik yang kuat di kalangan parti kerajaan dan pembangkang dalam menguasai politik negara. SMAR dianggap kubu parti pembangkang. Keadaan ini telah menyebabkan polisi SMAR sudah dipengaruhi oleh faktor politik semasa. Selain itu, kelemahan yang ada pada SMAR sendiri dari sudut pengurusan kewangan dan kesungguhan menerima pakai kurikulum kebangsaan menambahkan lagi kekusutan yang ada. Senario di atas dengan jelas menggambarkan kemerosotan SMAR. Penulis sifatkan tempoh kemerosotan yang berlaku dalam dua hingga tiga tahun ini sebagai tempoh 'panas dan peperangan secara terbuka.

Fasa Kelima (2005 hingga sekarang) sebagai fasa kelima iaitu fasa persefahaman. Persefahaman yang dimaksudkan di sini ialah tindakan yang dilaksanakan oleh Kerajaan Persekutuan dalam fasa sebelum ini sebenarnya tidak dipersetujui oleh pelbagai pihak sama ada dalam kerajaan mahupun di luar kerajaan. Banyak rungutan dan desakan dapat dilihat agar ia diberikan semula bantuan per kapita tersebut. Pada tahun 2004, Perdana Menteri ke 5, Tun Abdullah Ahmad Badawi telah membawa kepada usaha pemeraksanaan semula SMAR agar ia boleh diberi bantuan. Hasil daripada keazaman politik tersebut, Laporan Tan Sri Murad telah menghasilkan program Pendaftaran SMAR Sebagai Sekolah Bantuan Kerajaan berdasarkan Akta Pendidikan semasa.

Melalui proses pendaftaran tersebut yang juga merupakan sebahagian daripada penginstitusian dalam polisi pendidikan kebangsaan telah melahirkan satu usaha persefahaman antara Kerajaan Negeri dan Kerajaan Persekutuan dalam bersama-sama membangunkan SMAR. Persefahaman ini telah diterjemahkan dalam bentuk penglibatan pihak yang terlibat dalam keanggotaan Lembaga Penasihat Memorandum Persefahaman. Berasaskan situasi itu penulis menamakan fasa terakhir ini sebagai fasa persefahaman. Persefahaman tersebut

²¹ Rosnani Hashim (2004), *Educational Dualism In Malaysia: Implications For Theory and Ptactice*, Kuala Lumpur: The Others Press.

sudah berumur tujuh tahun dan masih terlalu awal untuk menentukan tahap persefahaman tersebut.

Cadangan Dan Kesimpulan

Melihat kepada analisa awal kajian ini, penulis menjangkakan fasa persefahaman ini tidak akan bertahan lama kerana seolah-olah akan mengulangi fasa konflik (fasa kedua) yang pernah berlaku sebelum ini. Asas pandangan penulis ini ialah proses pendaftaran SMAR sebenarnya sama dengan usaha pengambilalihan atau penyerahan yang berlaku pada tahun 1977. Perbezaan langkah tersebut ialah bentuk pematuhan dan peraturan pada masa itu sahaja. Jika pada tahun 1977, pematuhan berdasarkan kepada Akta Pelajaran 1961, manakala pendaftaran pada hari ini ialah pematuhan kepada Akta Pendidikan 1996. Kedua-duanya mempunyai bentuk arahan yang pelbagai sama ada peraturan, pekeling dan akta lain yang berkaitan. Penulis namakan juga fasa ini sebagai fasa 'perang dingin'.

Pada pandangan penulis, penginstitusian SMAR akan melalui satu lagi fasa yang lebih besar dan ia bergantung pada pihak yang terlibat dalam memajukannya selepas ini. Fasa yang dimaksudkan oleh penulis ialah Fasa Pengukuhan. Sekiranya tiada usaha yang bersungguh dilakukan, fasa persefahaman ini hanya akan mengulangi fasa konflik sebelum ini atau fasa ini kekal dalam tempoh yang lama. Fasa pengukuhan ini akan berlaku sekiranya pihak yang terlibat mengambil usaha untuk memperkukuhkan sekolah agama melalui sumber kuasa yang terjamin dalam perundangan negeri dan persekutuan. Selain itu, kurikulum *Diniah* yang menjadi identiti sekolah perlu diterima, diberi pengiktirafan dan dinaik taraf menjadi kurikulum kebangsaan atau sebahagian daripadanya. Dalam kajian sebelum ini, penulis telah mengemukakan satu model yang dipanggil Model Pembangunan dan Pengurusan Bersama (MPPB) sebagai usaha ke arah pengukuhan tersebut selain daripada satu penggubalan akta yang baru.

Selain itu, panduan kepada generasi baru agar mengambil sikap berhati-hati dalam membuat sesuatu perubahan. Dalam konteks pendaftaran SABK sebagai contoh yang lebih dekat dengan perbincangan ini, persetujuan pendaftaran tersebut adalah dengan syarat perundangan ke atas enakmen mesti diperkukuhkan, struktur pengurusan yang kekal di bawah pentadbiran negeri atau Jemaah Pengurusan Sekolah (JPS) dengan kewujudan Surat cara Pengelolaan, kelonggaran ke atas peraturan pengurusan dan perkhidmatan yang terlalu rigid seperti syarat-syarat pemberian bantuan kewangan dan pelantikan perjawatan guru, mengambil kira persetujuan kerajaan dan majlis Agama Islam Negeri dan prosedur khas dalam pelantikan pengetua.

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Peranan Guru Pendidikan Islam Dalam Membentuk Generasi Unggul

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Abstrak

Guru Pendidikan Islam dalam kelasnya yang tersendiri merupakan intelektual yang bertanggungjawab dan berperanan untuk mendidik anak didiknya. Pada tangan guru, akan lahir generasi unggul dan berkarisma yang bakal mencorak peradaban masa hadapan. Namun, melahirkan generasi yang unggul memerlukan sikap, keilmuan dan kemahiran yang bukan sedikit daripada golongan yang digelar sebagai guru. Dengan lain perkataan, guru ialah input kepada satu proses pendidikan yang menentukan corak output yang bakal dihasilkan. Guru memberi pengaruh secara langsung dan tidak langsung kepada pembinaan watak dan peribadi generasi yang dikehendaki oleh al-Quran. Kertas ini membincangkan peranan guru Pendidikan Islam dalam menentukan corak peradaban negara dengan memberi fokus kepada beberapa aspek penting. Antaranya ialah aspek keilmuan guru, kemahiran guru dan atribut tertentu yang perlu dan penting dimiliki guru sesuai dengan peranan mereka mendidik anak bangsa dan membentuk generasi mulia dan unggul.

Kata kunci : *Guru Pendidikan Islam, keilmuan guru, kemahiran guru, atribut guru, generasi unggul.*

The Role Of Islamic Education Teachers In Shaping Future Ideal Generation

Abstract

Islamic Education teachers are intellectuals that are moulded to take challenging responsibility in educating their students. With their help, it will create future ideal and charismatic generation that is able to shape a pleasant upcoming civilization. However, in order to ensure it to happen, it demands educators' efficiency in their attributes, knowledge and skills. In other words, they are the input for the output resulted from the learning process. Educators

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convey both the direct and the indirect influence to the students' development in character and personality that are parallel to the demand of the Qur'an. This paper will discuss on the Islamic Education teachers' role in forming ideal generation by concentrating on some important aspects. They include the aspects of teachers' knowledge, teachers' skills and some specific attributes that are highly needed for teachers to possess in order to shape a noble and ideal generation.

Keywords: *Islamic Education teachers, teachers' knowledge, teachers' skills, teachers' attributes, ideal generation*

Pendahuluan

Pendidikan ialah wadah penting untuk membangunkan bangsa, negara dan tamadun manusia. Pendidikan tidak hanya bermatlamat untuk membangunkan alam secara fizikal atau insan secara inteleknya, tetapi bermatlamat lebih jauh daripada itu, iaitu pembangunan kesemua aspek secara holistik khususnya insan dalam segenap aspek dirinya. Dalam konteks negara Malaysia, bidang pendidikan adalah salah satu Bidang Keberhasilan Utama Negara (NKRA) dalam Rancangan Malaysia ke 10 (RMK 10). Ini memberi isyarat yang cukup jelas bahawa pendidikan menjadi agenda penting negara. Pendidikan negara dalam Rancangan Malaysia ke 10 secara jelas memberi tumpuan kepada prestasi atau kualiti pelajar serta apa yang berkait dengannya iaitu peranan guru dan kepimpinan sekolah.

Lebih-lebih lagi, dalam dunia kini yang terdedah dengan pelbagai bentuk cabaran semasa, bidang pendidikan ialah satu agenda yang tidak boleh dipinggirkan. Malah, dalam konteks melahirkan generasi yang unggul dan mampu mendepani segala bentuk cabaran pemikiran dan teknologi, guru ialah individu penting yang perlu memainkan peranan secara berkesan. Ini telah dijelaskan dalam Rancangan Malaysia ke 10 iaitu guru serta profesion keguruan ditambah baik dan dinilai semula. Ini adalah kerana usaha membentuk manusia sehingga terbentuk generasi unggul yang membanggakan bukan satu kerja yang mudah. Manusia yang terdiri daripada gabungan unsur yang indah tetapi kompleks iaitu gabungan antara jasmani dan rohani menuntut pengertian, pemahaman dan pengorbanan yang bukan sedikit. Kalau membina bangunan secara fizikalnya memerlukan perancangan, pemikiran, kewangan dan tenaga, membina dan melahirkan manusia memerlukan lebih daripada itu. Ada kala dengan perancangan, pemikiran, penyelidikan, tenaga, masa dan wang masih tidak mampu melonjakkan usaha melahirkan generasi unggul yang berkualiti. Masih terdapat di sana sini manusia yang tempang dan tidak seimbang perkembangannya atau memusnahkan peradaban kemanusiaan yang dibangunkan oleh manusia lain dengan jerih payah dan air mata.

Guru dalam tradisi Islam bukan sahaja berfungsi sebagai intelektual yang menuangkan sejumlah ilmu dan maklumat, tetapi intelektual yang dapat membangkitkan rohani dan menyentuh nurani murid. Bertepatan dengan hakikat Islam sebagai agama yang komprehensif, manusia dipelihara agar semua aspek pada dirinya dibangunkan secara seimbang iaitu jasmani, intelek dan rohani. Pendidikan dinilai sebagai sempurna apabila kesemua aspek dibangunkan secara seimbang dan menyeluruh pada diri manusia. Dalam konteks guru pula, dia dinilai sebagai agen pendidikan yang berkesan apabila dia berusaha membangunkan kepercayaan, ibadah, akhlak, pemikiran dan jasmani sesuai dengan kehendak Islam.¹

Nabi Muhammad S.A.W. sebagai guru dan pendakwah kepada umatnya boleh menjadi contoh terbaik kepada seluruh guru, pendidik dan pendakwah masa kini dan masa akan datang. Sebagaimana baginda S.A.W. dijadikan contoh oleh seluruh umat Islam dalam aspek kehidupan beragama, begitu juga dalam konteks baginda sebagai guru kepada sahabat dan ahli keluarganya.

Guru Pembentuk Generasi Unggul

Guru memikul peranan yang besar dan penting dalam membentuk generasi murid yang unggul. Peranan yang besar dan signifikan itu menuntut dua jenis keupayaan guru.² Keupayaan pertama yang dimaksudkan ialah keupayaan akademik atau intelek. Keduanya ialah keupayaan moral atau akhlak. Keupayaan intelek membolehkan guru untuk mendidik murid dengan selok belok ilmu Islam yang integratif. Keupayaan akhlak membolehkan guru mendidik peri laku murid yang mulia menurut Islam.

Berdasarkan dua keupayaan tersebut, ternyata peranan guru sangat besar untuk membentuk generasi yang unggul. Jika diteliti dalam Islam pula, aktiviti belajar dan mengajar dianggap sebagai satu bentuk ibadah dan jihad paling utama setaraf dengan berjihad menentang musuh Islam di medan perang. Ini dapat difahami daripada surah *al-Taubah* ayat 122 yang bermaksud sebagaimana berikut :

“Tidak sepatutnya bagi orang-orang mukmin pergi semuanya ke medan perang. Mengapa tidak pergi daripada tiap-tiap golongan antara mereka beberapa orang untuk mendalami pengetahuan mereka tentang agama dan untuk memberi peringatan kepada

¹ Abdul Haleem Khaldun Kinnany (1990), Menghasilkan Guru Pendidikan Islam, dalam Muhammad Hamid Al-Afendi dan Nabi Ahmed Baloch (ed.), Terj. Ahmad Jaffni Hassan, Mohamad Nordin Zainuddin & Asiah Idris, *Kurikulum dan Pendidikan Guru*, Kuala Lumpur: Dewan Bahasa dan Pustaka, h. 161.

² Muhammad Al-Aroosi (1990), “Kurikulum Islam dan Guru,” dalam Muhammad Hamid Al-Afendi dan Nabi Ahmed Baloch (ed.), Terj. Ahmad Jaffni Hassan, Mohamad Nordin Zainuddin & Asiah Idris, *Kurikulum dan Pendidikan Guru*, Kuala Lumpur: Dewan Bahasa dan Pustaka, h. 157.

kaum mereka apabila mereka telah kembali kepada kaum mereka supaya mereka itu dapat menjaga diri.”

Satu kajian yang pernah dijalankan terhadap guru-guru Pendidikan Islam di Arab Saudi melaporkan bahawa guru-guru tersebut menyatakan bahawa profesion mereka adalah satu jihad atau perjuangan. Perjuangan di sini menurut guru-guru tersebut meliputi tiga aspek. Aspek-aspek perjuangan yang dimaksudkan itu ialah perjuangan untuk meningkatkan pengetahuan dan amalan agama pelajar. Kedua ialah perjuangan menanam keyakinan jitu terhadap Islam. Ketiga ialah perjuangan mengemukakan ilmu yang benar menerusi soal jawab dan perbincangan dengan pelajar.³ Ketiga-tiga aspek perjuangan guru tersebut menunjukkan bahawa guru-guru Pendidikan Islam yang terlibat dalam kajian memahami bahawa tugas dan peranan guru adalah satu jihad dan perjuangan yang tidak boleh dipandang ringan. Perjuangan tersebut melibatkan usaha untuk melahirkan generasi pelajar yang unggul dan berkualiti untuk masa hadapan negara.

Selain daripada itu, peranan dan tugas guru dapat dikelompokkan kepada beberapa aspek penting. Antaranya ialah peranan guru untuk menerapkan elemen keimanan, elemen ilmu, amalan, akhlak, penghayatan dan ikhlas.⁴ Guru yang melaksanakan tugas menerapkan kesemua elemen tersebut ialah guru yang menjalankan peranan secara berkesan iaitu yang memahami, menghayati dan mengaplikasikan kehendak Falsafah Pendidikan Islam yang menjadi teras kepada Pendidikan Islam itu sendiri.

Penerapan elemen keimanan dilakukan dengan inisiatif guru merangsang murid meneliti dan berfikir tentang ciptaan Allah S.W.T. Bukti-bukti fizikal tentang keagungan Allah S.W.T boleh difahami dengan pancaindera pelajar dan dihubungkan dengan pemikiran yang bersifat reflektif iaitu berfikir ke arah kebenaran Pencipta.⁵ Di samping itu, keimanan boleh diterap dengan melatih sifat khusyuk, takwa dan ubudiah kepada Allah S.W.T.⁶ Guru boleh membimbing murid agar khusyuk dalam solat dengan berlatih untuk berasa sedih dan menangis apabila mendengar bacaan al-Quran. Apa yang lebih penting, guru sendiri perlu menunjuk teladan, memberi ingatan dan sabar melatih sifat-sifat tersebut pada diri murid. Ulwan turut mengemukakan pandangan bahawa keimanan juga boleh dibentuk dengan mendorong murid melakukan muhasabah diri serta berlatih untuk insaf jika melakukan kesalahan.⁷

³ Mounira I. Jamjoom (2010), “Female Islamic Studies Teachers in Saudi Arabia: A Phenomenological Study,” *Teaching and Teacher Education*, Vol. 26, no. 3, p. 554-555.

⁴ Fathiyah Mohd Fakhrudin (2010), “Penerapan Elemen Falsafah Pendidikan Islam dalam Pengajaran Pendidikan Islam di Sekolah Menengah Lembah Klang,” Tesis Phd yang tidak diterbitkan, Universiti Putra Malaysia, Serdang, Selangor, h. 303.

⁵ Abd al-Rahman al-Nahlawi (2005), *Usul al-Tarbiyah al-Islamiyyah wa Asalibuha fi al-Bait wa al-Madrasah wa al-Mujtama'*, Damsyik: Dar al-Fikr, h. 37.

⁶ Abdullah Nasih Ulwan (1996), *Tarbiyyah al-Awlad fi al-Islam*, Juzuk 1, Kaherah: Dar al-Salam, h. 124.

⁷ *Ibid.*, h. 126-127.

Penerapan elemen ilmu pula dilakukan guru dengan merangsang murid menggunakan pemikiran mereka dengan mengemukakan bahan-bahan bacaan yang dapat mengupas pelbagai persoalan.⁸ Namun, perlu diambil kira bahawa bahan bacaan yang dicadangkan wajar bersesuaian dengan usia dan tahap kecerdasan pelajar. Contoh-contoh sejarah silam tentang ketokohan sarjana-sarjana Islam menguasai pelbagai bidang ilmu boleh dikongsikan dengan murid bagi memotivasi mereka untuk mencari ilmu. Penerapan elemen ilmu juga boleh dilaksanakan dengan melatih pelajar untuk mengingat, memahami, berfikir, internalisasi serta penghayatan dan amalan.⁹ Ini bermaksud ilmu yang disampaikan sepatutnya berupaya merangsang pelajar untuk mengingat fakta, memahami, berfikir dengan mendalam, memiliki celik hati dan akhirnya menghayati ilmu serta mengamalkannya dalam kehidupan. Kemuncak daripada ilmu ialah penghayatan dan amalan. Tidak bernilai ilmu yang diterima jika hanya untuk diingati, difahami dan difikirkan tetapi tidak menimbulkan kesedaran untuk menghayati dan mempraktikkannya dalam kehidupan seharian.

Selanjutnya, penerapan elemen amalan dilakukan menerusi pembiasaan atau latihan.¹⁰ Pembiasaan dan latihan solat seawal usia tujuh tahun dapat melatih anak agar memahami dan melaksanakan amalan tersebut sebagai mentaati suruhan Allah S.W.T.¹¹ Menerapkan amalan juga boleh dilaksanakan dengan mewujudkan persekitaran yang baik dan sihat seperti memilih sekolah dan guru yang baik. Bahan-bahan bacaan yang baik serta teman yang baik juga dapat membantu membentuk amalan baik dalam kalangan murid. Pengawasan guru terhadap amalan murid seperti solat, puasa, membaca al-Quran dan lain-lain juga membantu proses menerapkan elemen amalan. Hadis yang berkisar tentang suruhan agar anak menunaikan solat seawal usia tujuh tahun dan memukul jika anak tersebut enggan menunaikan solat sebenarnya petunjuk jelas bahawa ibu bapa dan guru perlu mengawasi amalan anak atau anak didiknya. Di dalam al-Quran, Allah S.W.T menyarankan agar insan memelihara diri dan ahli keluarganya daripada api neraka (Surah *al-Tahrim* ayat 6) dan saranan tersebut hanya boleh dilaksanakan dengan melakukan pengawasan.

Untuk menerapkan elemen penghayatan pula, guru terlebih dahulu perlu memahami makna penghayatan. Penghayatan tentang Islam sebagai contoh menuntut kefahaman yang baik tentang Islam. Penghayatan yang bermakna pula merujuk kepada pemahaman secara konsep, penguasaan kemahiran dan dorongan dalaman. Dengan lain perkataan, penghayatan bersangkutan dengan tindakan menjiwai ilmu dan iman sehingga diterjemahkan dalam bentuk tindakan

⁸ *Ibid.*, h. 226-227.

⁹ Sidek Baba (2006), *Pendidikan Rabbani: Mengenal Allah Melalui Ilmu Dunia*, Shah Alam: Karya Bestari Sdn. Bhd., h. 78.

¹⁰ Hamid Reza Alavi (2007), "Al-Ghazali on Moral Education", *Journal of Moral Education*, Vol. 36, no. 3, p. 312.

¹¹ Abdullah Nasih Ulwan (1996), *op.cit.*, h. 508.

dan tingkahlaku.¹² Elemen penghayatan ini ternyata perlu didahului dengan pemahaman dan penguasaan terhadap setiap ilmu yang diterima pelajar.

Manakala proses penerapan elemen akhlak pula boleh dilakukan dengan usaha untuk membentuk akhlak yang baik dan membersihkan diri daripada akhlak yang buruk. Begitu juga pandangan Al-Ghazali bahawa akhlak boleh diterap dengan membentuk akhlak yang baik, menyingkirkan akhlak yang buruk serta melakukan rawatan kepada masalah akhlak.¹³ Zakaria Stapa mengaitkan proses pembentukan akhlak dengan proses penyucian jiwa atau *tazkiyyah al-nafs*. *Tazkiyyah al-nafs* menurut pandangan beliau merujuk kepada proses menghiasi diri dengan akhlak mulia dan menyingkirkan akhlak tercela. Namun begitu, *tazkiyyah al-nafs* yang bermakna mestilah bertunjangkan kepada amalan rukun Islam yang dilaksanakan secara ikhlas. Selain daripada amalan berbentuk suruhan seperti solat, puasa, zakat dan berzikir, amalan berbentuk larangan juga berperanan menyucikan jiwa sekaligus membentuk akhlak mulia. Antara amalan berbentuk tegahan ialah tegahan daripada melihat perkara yang haram, mendengar sesuatu yang dilarang, berkata perkara yang tidak bermanfaat dan memakan benda yang haram.¹⁴

Akhir sekali penerapan elemen ikhlas dilakukan dengan guru terlebih dahulu bersifat ikhlas mengajar dan mendidik murid.¹⁵ Dalam surah ayat *Al-Ankabut*, Allah S.W.T menceritakan bagaimana Nabi Nuh ikhlas berdakwah :

"Dan (Dia berkata): "Hai kaumku, Aku tiada meminta harta benda kepada kamu (sebagai upah) bagi seruanku. Upahku hanyalah dari Allah."

Proses mencapai keikhlasan dalam ibadah atau pekerjaan memerlukan inisiatif individu untuk sedar dan sentiasa mengawasi dan menilai diri atau yang disebut oleh Al-Ghazali sebagai proses muhasabah diri.¹⁶ Ini adalah proses yang perlu dilalui oleh guru untuk membolehkannya menerapkan elemen ikhlas pada diri anak didiknya.

Guru dan Profesion Keguruan Dalam Sejarah Islam

¹² Nik Azis Nik Pa (2007), "Pemeriksaan Pendidikan Islam Berasaskan Pengalaman Lima Dekad Merdeka," Dalam Nik Azis Nik Pa (ed.), *Pendidikan Islam dan Pendidikan Bahasa Arab Berteraskan Pendekatan Islam Hadhari*, Putrajaya: Yayasan Islam Hadhari, h. 9-11.

¹³ Abi Hamid Muhammad Bin Muhammad Al-Ghazali (1998), *Ihya' 'Ulum al-Din*. Jilid 3, Beirut: Dar al-Kutub al-'Ilmiyyah, h. 56-57.

¹⁴ Zakaria Stapa (1997), *Akidah dan Tasawuf*, Kuala Lumpur: Bahagian Hal Ehwal Islam, Jabatan Perdana Menteri, h. 35.

¹⁵ Abdullah Nasih Ulwan (1996), *op.cit.*, h. 578.

¹⁶ Mohd. Sulaiman Haji Yasin (1987), *Pengantar Aqidah*, Kuala Lumpur: Dewan Bahasa dan Pustaka, h. 77.

Al-Ghazali adalah antara sarjana Islam yang banyak memperkatakan tentang guru dan pengajaran. Al-Ghazali memandang guru sebagai satu tugas mulia kerana melibatkan usaha membentuk dan mencanai manusia. Oleh kerana manusia ialah makhluk Allah yang paling mulia sementara hati ialah anggota pada diri manusia yang paling mulia, maka guru menjalankan tugas yang mulia untuk menyempurna, membersihkan dan membimbing hati agar mendekati Allah S.W.T.¹⁷ Lebih jauh daripada itu, Al-Ghazali bukan sahaja menganggap tugas guru sebagai satu bentuk ibadah tetapi juga satu bentuk tugas khalifah. Ini bermakna tugas guru mendidik anak murid ialah kombinasi tugas yang memenuhi tuntutan sebagai hamba dan khalifah Allah di muka bumi ini. Al-Ghazali sendiri pernah ditugaskan sebagai guru di Madrasah Nizamiyyah di Baghdad sehingga dikenali sebagai tokoh pendidikan dan ulama Iraq. Penulisan beliau yang ulung iaitu *Ihya' Ulum al-Din* dan *Ayyuha al-Walad* adalah antara yang membicarakan tentang pendidikan.¹⁸ Menelusuri sejarah hidup Al-Ghazali, ternyata beliau mendalami pelbagai bidang ilmu seperti tauhid, fiqh, logik dan falsafah. Beliau turut menulis banyak buku tentang pendidikan, akhlak, keimanan dan falsafah. Itu semua menjadi bukti bahawa seorang guru dalam profesion keguruan perlu mendalami ilmu yang luas serta berusaha menyampaikan ilmu baik secara lisan mahupun bertulis.

Selain daripada Imam Al-Ghazali, Ibnu Khaldun turut dikenali dalam sejarah sebagai tokoh pendidik yang banyak membincangkan tentang idea-idea pendidikan. Beliau dilaporkan sebagai seorang guru yang disenangi pelajar kerana mempunyai ilmu yang luas dan mendalam serta memiliki sikap keterbukaan menerima pandangan.¹⁹ Di samping menyampaikan ilmu secara lisan, beliau terkenal dengan penulisan yang telah dihasilkan. Antara penulisan terkenal beliau ialah *al-Muqaddimah* yang berkisar tentang pendidikan dan kajian kemasyarakatan.

Guru terhebat dalam sejarah tentu sahaja merujuk kepada Rasulullah S.A.W. Rasulullah S.A.W. adalah pendidik yang hebat kerana berjaya melahirkan generasi insan kamil bermula daripada wahyu pertama yang diterima baginda S.A.W. Rasulullah S.A.W. memulakan proses pengajaran dan pembelajaran yang pertama di rumah Al-Arqam bin Abi Al-Arqam di Mekah pada tahun 610 Masihi. Pengajaran dan pembelajaran berlaku dalam kumpulan pelajar yang tidak ramai dan dibuat dalam bentuk *halaqah* atau kumpulan-kumpulan kecil serta dijalankan secara sembunyi. Pelajar-pelajar baginda S.A.W. ketika itu hanya terdiri daripada ahli keluarga, sahabat dan golongan hamba.²⁰

¹⁷ Abdul Salam Yussof (2003), *Imam Al-Ghazali Pendidikan Berkesan*, Kuala Lumpur: Utusan Publications and Distributors Sdn. Bhd., h. 111.

¹⁸ Ghazali Darusalam (2004), *Pedagogi Pendidikan Islam*, Kuala Lumpur: Utusan Publications & Distributors Sdn Bhd., h. 210-211.

¹⁹ *Ibid.*, h. 218.

²⁰ Che Noraini Hashim (2008), "Kepelbagaian Pendekatan Pengajaran dan Pembelajaran Rasulullah (S.A.W.) Demi Menjana Pendidikan yang Berkesan." *Jurnal Pendidikan Islam*, Jilid 13, Bil. 1, h. 63.

Proses pengajaran dan pembelajaran Rasulullah S.A.W. diteruskan di Madinah dengan terbinanya Masjid Quba' dan Masjid Nabawi sebagai pusat pendidikan, ibadah dan kemasyarakatan. Proses pengajaran ketika ini dilihat lebih sistematik dengan pembinaan *al-Suffah* atau ruangan bersebelahan dengan masjid sebagai tempat pengajaran dan pembelajaran. Beberapa orang sahabat turut dilantik untuk mengajar seperti Ubadah bin Samit, Abu Ubaidah Al-Jarrah dan Abdullah bin Rawahah bagi membantu Rasul S.A.W.²¹

Guru Pendidikan Islam sewajarnya menjadikan Rasulullah S.A.W. sebagai rujukan peribadi dalam aspek profesionalisme kependidikan. Ini adalah kerana baginda berjaya membentuk peribadi yang benar-benar menghayati dan mengamalkan Islam dalam kehidupan. Baginda mengaitkan setiap apa yang dilakukan oleh para sahabat dengan al-Quran. Akhirnya terbentuklah kumpulan sahabat yang mempunyai keistimewaan daripada segi akidah, akhlak, ibadah dan tujuan hidup mereka.²²

Keilmuan Guru

Selaras dengan peranan guru membentuk generasi berkualiti pada masa hadapan, ilmu dan keilmuan adalah satu faktor yang penting. Bagaimana mungkin seseorang itu digelar guru jika dirinya sendiri tidak mengetahui, memahami dan tidak menguasai bahan yang ingin disampaikan. Das Salirawati memetik teori pengurusan pendidikan yang memberi tumpuan kepada lima perkara yang perlu ada pada guru yang profesional iaitu salah satunya ialah menguasai secara mendalam bahan yang ingin diajar serta kaedah mengajarkannya.²³ Lebih jauh daripada itu, guru bukan sahaja menguasai bidang yang menjadi pengkhususan tetapi turut mengambil inisiatif menguasai ilmu dan maklumat yang boleh membantu memberi kefahaman yang baik tentang apa yang diajar. Pengetahuan tentang ilmu-ilmu lain juga sebenarnya dapat membantu membentuk konsep ilmu yang benar kepada murid. Penguasaan terhadap ilmu yang disampaikan perlu ke tahap menyakinkan pada diri guru dan anak muridnya. Oleh itu, sebarang bentuk kemusykilan atau persoalan yang dikemukakan dapat diselesaikan. Abdullah Ishak menyifatkan penguasaan ilmu yang mendalam perlu dipastikan sehingga ke tahap guru tersebut dapat dianggap sebagai seorang ulama.²⁴

Ilmu adalah premis yang cukup jelas iaitu mempunyai hubungan harmonis antara ilmu perolehan dan ilmu wahyu. Kedua-dua ilmu tersebut yang disebut oleh Sidek Baba sebagai ilmu mengurus diri iaitu fardu ain dan ilmu mengurus sistem

²¹ *Ibid.*, h. 61-79.

²² Muhammad Shadid (1997), *Metodologi Al-Quran dalam Pendidikan*, Terj. Osman Haji Khalid, Kuala Lumpur: Jabatan Kemajuan Islam Malaysia, h. 4.

²³ Das Salirawati (2008), "Spesialisasi Materi Ajar sebagai Upaya Pengembangan Profesionalisme Guru", *Cakrawala Pendidikan*, Vol. XXVII, No. 3, h. 232-240.

²⁴ Abdullah Ishak (1995), *Pendidikan Islam dan Pengaruhnya di Malaysia*, Kuala Lumpur: Dewan Bahasa dan Pustaka, h. 84.

atau fardu kifayah adalah bersepadu.²⁵ Jika berlaku pemisahan ilmu antara keduanya, maka akan berlaku lah percanggahan antara dua disiplin ilmu tersebut serta tidak mustahil melahirkan pertelingkahan antara dua kelompok ilmu tersebut. Iqbal seperti yang dipetik oleh Chaudri dan Saqih, kedua-dua ilmu perlu disatukan untuk saling melengkapi dan menyegarkan.²⁶ Ilmu yang menyeleweng ialah ilmu yang memisahkan roh Ilahi pada sumber ilmu tersebut. Ini bermakna ilmu yang menyeleweng dan boleh membawa kebinasaan apabila tidak dihubungkan dengan kekuatan Pencipta. Ilmu tersebut boleh menghasilkan pelbagai penemuan baharu, inovasi terkini serta kemewahan harta tetapi tidak mewujudkan ketenangan diri. Ilmu seperti itu hanya menyuburkan sifat rakus, dengki dan saling menjatuhkan pesaing.²⁷ Apabila itu berlaku, bagaimana ilmu dapat mengukuhkan tamadun manusia dan seterusnya melahirkan generasi unggul di masa hadapan.

Dengan ilmu dan keilmuan yang dimiliki, guru diharapkan untuk membentuk generasi yang mempunyai nilai-nilai cendekiawan dan kesarjanaan. Di dalam al-Quran, tidak sedikit ayat-ayat Allah S.W.T. yang menggalakkan pemikiran secara logik dan rasional dan apa yang lebih utama pemikiran yang membawa kepada kebenaran dengan membentangkan ciptaan-ciptaan-Nya.²⁸ Fikir yang sangat disarankan oleh al-Quran ialah fikir yang disertai oleh zikir agar membawa kepada kesedaran Allah S.W.T. sebagai Pencipta.²⁹ Dorongan berfikir dalam al-Quran adalah petunjuk jelas bahawa ilmu sangat dipentingkan dalam Islam kerana kedudukan orang yang berilmu dan beriman diangkat oleh Allah S.W.T. beberapa tahap (Surah *al-Mujadilah*, ayat 11) dan rahsia kemuliaan manusia ada pada ilmu yang dimiliki. Sesuatu yang perlu ditekankan ialah ilmu menurut Islam mengandungi kebenaran iaitu ia tidak terpisah daripada iman. Menurut Alavi, berdasarkan kriteria ilmu tersebut, ia tidak mampu diperolehi tanpa proses penyucian diri atau *tazkiyyah al-nafs*. Oleh itu, sering ditemukan ilmu digandingkan dengan iman di dalam al-Quran (Surah *al-Rum*, ayat 56).

Dalam sejarah Islam, Rasulullah S.A.W. memberi teladan agar para sahabat dan seluruh umat Islam menitikberatkan ilmu dengan memberi fokus kepada aktiviti pengajaran dan pembelajaran. Baginda S.A.W. menugaskan beberapa orang sahabat menjadi pengajar di beberapa buah daerah. Antaranya, Muaz bin Jabal ditugaskan mengajar di Yaman dan Ja'far bin Abi Talib mengajar

²⁵ Sidek Baba (2006), *op.cit.*, h. 58-59.

²⁶ Abdul G. Chaudri dan Ghulam N. Saqib (1990), "Pembinaan Semula Kurikulum untuk Guru Islam", dalam Muhammad Hamid Al-Afendi dan Nabi Ahmed Baloch (ed.), Terj. Ahmad Jaffni Hassan, Mohamad Nordin Zainuddin & Asiah Idris, *Kurikulum dan Pendidikan Guru*, Kuala Lumpur: Dewan Bahasa dan Pustaka, h. 226.

²⁷ Muhammad Shadid (1997), *op.cit.*, h.118.

²⁸ Sidek Baba (2006), *op.cit.*, h. 78.

²⁹ Syed Muhammad Dawilah al-Edrus (1993), *Epistemologi Islam : Teori Ilmu dalam al-Quran*, Kuala Lumpur: Dewan Bahasa dan Pustaka, h. 3.

di Habsyah.³⁰ Hadis-hadis Rasulullah S.A.W. juga banyak menyentuh tentang kelebihan belajar atau menuntut ilmu seperti hadis yang bermaksud:

*“Sesiapa yang keluar untuk mencari ilmu maka dia berada di jalan Allah sehingga dia kembali”.*³¹

Hadis yang lain pula menyebut yang bermaksud:

*“Menuntut ilmu itu wajib bagi setiap muslim”.*³²

Ab. Halim Tamuri merujuk guru yang menyampaikan ilmu sebagai guru yang berperanan sebagai *muallim*.³³ *Muallim* ialah satu istilah yang merujuk kepada konsep *ta`lim* yang disebut dalam surah *al-Baqarah* ayat 31, bermaksud :

“Dan Dia telah mengajarkan kepada Nabi Adam segala nama benda dan gunanya kemudian mengemukakannya kepada para malaikat lalu berfirman: Sebutkanlah kepada-Ku nama benda-benda itu jika kamu memang orang-orang yang benar”

Konsep *ta`lim* dalam ayat di atas secara jelas menjurus kepada aspek mengajar dan pengajarnya pula merujuk kepada Allah S.W.T. Ini bermakna *muallim* merujuk kepada guru yang berperanan sebagai penyampai ilmu yang sah kepada pelajar.³⁴

Kemahiran Guru

Ilmu sahaja tidak memadai untuk memastikan guru mampu berperanan secara berkesan untuk membina generasi unggul masa hadapan. Kemahiran adalah faktor yang tidak kurang pentingnya. Menguasai ilmu yang ingin diajar di samping ilmu-ilmu lain memerlukan kemahiran agar ilmu tersebut disampaikan dengan baik dan sempurna. Guru perlu menguasai kemahiran menyampaikan pelajaran agar kefahaman, penguasaan, penghayatan dan amalan murid tercapai.

Kemahiran guru di sini merujuk kepada kemahiran dalam konteks amalan pengajaran yang dilaksanakan di kelas. Secara umumnya, terdapat tiga

³⁰ Abdullah Nasih Ulwan (1996), *op.cit.*, h. 201.

³¹ Abi Sulayman bin Ahmad Al-Tabarani (1968), *Al-Mu`jam al-Saghir*, Juz. 1, Bab Man kharaja fi Talab al-Ilm Fa Huwa fi Sabil Allah, Madinah: Maktabah al-Salafiyyah, h. 94.

³² Ahmad ibn al-Husayn Al-Bayhaqi, (1990), *Syu`ab al-Iman*, Juz. 4, Bab Utlubu al-Ilm wa lau bi Al-Sin, Beirut: Dar al-Kutub al-`Ilmiyyah h. 127.

³³ Ab. Halim Tamuri (2007), “Amalan Pengajaran Guru Pendidikan Islam dalam Membangunkan Masyarakat Islam Hadhari.” Dalam Nik Azis Nik Pa (ed), *Pendidikan Islam dan Pendidikan Bahasa Arab Berteraskan Pendekatan Islam Hadhari*, Putrajaya: Yayasan Islam Hadhari, h. 197.

³⁴ Muhammad Uthman el-Muhammady (1987), *Islam, Peribadi, Tarbiah dan Institusi*, Kota Bharu: Majlis Ugama Islam Kelantan, h. 63.

kemahiran dalam pengajaran iaitu kemahiran perancangan, pelaksanaan dan kemahiran penilaian pengajaran. Malah, jika diteliti definisi pengajaran yang dikemukakan oleh sarjana Islam seperti Ibn Khaldun, ia jelas merujuk kepada satu kemahiran yang mempunyai sistem, ilmu dan matlamat tertentu untuk membimbing insan ke arah kebahagiaan akhirat.³⁵

Kemahiran pertama dalam pengajaran iaitu perancangan berfungsi untuk membantu guru membuat keputusan tentang keperluan pelajar, objektif untuk memenuhi keperluan pelajar, bahan yang ingin disampaikan, motivasi yang diperlukan serta teknik pengajaran bagi mencapai objektif yang ditentukan. Sesetengah kemahiran pengajaran turut mendukung fungsi perancangan seperti memantau tingkah laku pelajar, mengkaji keperluan pelajar, menentukan objektif dan aktiviti pembelajaran yang berkaitan dengan objektif yang ditetapkan.³⁶ Perancangan adalah satu proses yang penting sama ada untuk guru berpengalaman, guru pakar atau sebaliknya.³⁷

Pelaksanaan sebagai peringkat kedua dalam proses pengajaran menuntut guru untuk melaksanakan keputusan yang telah dibuat dalam peringkat perancangan. Fungsi ini berlaku ketika guru berinteraksi dengan pelajar dalam proses pengajaran di kelas. Cooper menekankan tentang pengubahsuaian yang perlu dilakukan terhadap perancangan yang dibuat bergantung kepada situasi di dalam kelas. Manakala kemahiran pengajaran yang mendukung fungsi pelaksanaan ini antaranya ialah penyampaian, penerangan, penyoalan, tunjuk cara dan cara melakukan penutup kepada pengajaran yang dilaksanakan.

Kemahiran terakhir dalam proses pengajaran ialah penilaian. Penilaian menuntut guru untuk menentukan kesesuaian antara objektif yang dipilih dengan strategi dan teknik pengajaran yang digunakan. Penilaian turut merujuk kepada persoalan sama ada pelajar telah mencapai objektif. Kemahiran pengajaran yang mendukung fungsi penilaian ini ialah menentukan objektif pembelajaran yang ingin dinilai, merekod analisis serta mendapatkan rekod penilaian dengan mudah. Seterusnya, maklum balas dan refleksi pula berjalan dalam ketiga-tiga fungsi tersebut. Dalam proses maklum balas dan refleksi, guru meneliti setiap proses perancangan, pelaksanaan dan penilaian untuk dinilai dan ditambahbaik.³⁸

³⁵ Ibn Khaldun (2006), *Mukadimah Ibn Khaldun*, Kuala Lumpur: Dewan Bahasa dan Pustaka, h. 540.

³⁶ James M. Cooper (1999), *Classroom Teaching Skills*, Cetakan 8, Boston: Houghton Mifflin Co, p. 7.

³⁷ Mohamad Johdi Salleh (2007), "Guru Efektif dan Peranan Guru dalam Mencapai Objektif Persekolahan Sekolah Rendah: Perspektif Guru Besar." Kertas kerja dibentang di Seminar Penyelidikan Pendidikan Institut Perguruan Batu Lintang dengan tema Pembudayaan Penyelidikan ke Arah Kecemerlangan Profesionalisme Keguruan pada 5 – 6 September 2007 di Merdeka Palace, Kuching, Sarawak.

³⁸ James M. Cooper (1999), *op.cit.*, p. 8.

Kemahiran pelaksanaan boleh dikembangkan kepada beberapa kaedah pengajaran yang telah dimodelkan oleh Rasulullah S.A.W. untuk diambil contoh. Antaranya ialah kaedah kuliah, teladan, nasihat, tunjuk cara, perbincangan, soal jawab, bercerita dan pengawasan. Sebagai contoh, kaedah kuliah telah digunakan Rasul S.A.W. ketika baginda mendidik masyarakat Arab. Rasulullah S.A.W. menyampaikan kuliah dengan mengemukakan isi dengan jelas dan teratur seperti ada mukaddimah, langkah-langkah penyampaian serta diakhiri dengan penutup atau rumusan. Baginda S.A.W. turut menekankan kuliah atau syarahan yang tidak membosankan khalayak pendengarnya dengan menyelitkan ekspresi muka dan intonasi suara. Sebagai contoh, ketika Rasulullah S.A.W. menyampaikan khutbah ketika haji *wida'*, baginda berusaha menarik perhatian pendengar dengan mengulangi kata-kata 'wahai manusia' sebanyak lapan kali di samping turut melontarkan soalan kepada pendengar.³⁹

Baginda S.A.W. turut mengaplikasikan kaedah tunjuk cara ketika mendidik sahabat. Bukti yang jelas dapat dilihat ketika baginda sendiri menunjukkan cara-cara mendirikan solat dan menjadi imam agar umat Islam yang menjadi makmum dapat melihat pelaksanaan solat secara sempurna dan betul. Setelah menunaikan solat, baginda S.A.W. memaklumkan tujuan baginda tersebut iaitu agar dapat dilihat dan dicontohi oleh para sahabat.⁴⁰

Selain daripada itu, kaedah perbincangan turut digunakan iaitu baginda S.A.W. menggunakan kaedah ini ketika menghadapi isu tawanan perang Badar. Hasil daripada perbincangan bersama sahabat, Abu Bakar mencadangkan agar tawanan dikehendaki membayar tebusan. Manakala Umar Al-Khattab mengusulkan agar tawanan dibunuh. Rasulullah S.A.W. cenderung untuk menerima pandangan Abu Bakar namun ternyata Allah S.W.T. menurunkan wahyu yang menyatakan bahawa pandangan Umar lebih tepat untuk digunakan.⁴¹

Kaedah seterusnya yang dipraktikkan ialah kaedah bercerita. Al-Quran sememangnya mengandungi pelbagai cerita yang mempunyai nilai-nilai pendidikan.⁴² Sebagai contoh, kisah perjuangan Nabi Yusuf A.S. dirakam oleh al-Quran yang dimulai dengan mimpi Nabi Yusuf A.S. yang menggambarkan nikmat Allah kepada baginda pada masa hadapan. Kemudian, kisah tersebut disusuli dengan pelbagai bentuk dugaan yang perlu dihadapi oleh Nabi Yusuf A.S. yang membuktikan kepentingan sifat sabar sebelum memperolehi nikmat Allah.⁴³ Kisah-kisah Nabi yang lain juga dapat dikemukakan dan menjadi iktibar kepada generasi manusia seluruhnya.

³⁹ Che Noraini Hashim (2008), *op.cit.*, h. 70.

⁴⁰ *Ibid.*, h. 75.

⁴¹ Abdullah Ishak (1996), *op.cit.*, h. 74.

⁴² Ahmad Umar Umar (2000), *Falsafah al-Tarbiyah fi al-Qur'an al-Karim*, Damsyik: Dar al-Maktabi, h. 188.

⁴³ Abd al-Rahman al-Nahlawi (2005), *op.cit.*, h. 220.

Selanjutnya, baginda turut mempraktikkan kaedah nasihat. Apa yang penting, nasihat yang disampaikan oleh baginda S.A.W. ialah nasihat yang jelas, boleh diterima dan tidak akan disanggah melainkan insan yang rosak hatinya.⁴⁴ Mengikut Al-Nahlawi, kaedah nasihat bersangkut paut dengan proses guru mengemukakan kebenaran dan menjauhkan pelajarnya daripada kemudaratan.⁴⁵ Bagi memastikan guru dapat menjalankan peranan tersebut, guru sewajarnya memberi nasihat dengan hati yang ikhlas untuk mendidik. Keikhlasan mendidik dapat memberi kesan positif kepada jiwa pelajar, sebagaimana Nabi Muhammad S.A.W. yang ikhlas menjalankan dakwah (Surah *Al-Furqan* ayat 57). Kepentingan kaedah nasihat ini dapat dilihat dengan banyaknya ayat-ayat yang merakamkan tentang nasihat. Terdapat nasihat Luqman kepada anaknya (Surah *Luqman* ayat 13), nasihat Nabi Ya'qub kepada anaknya Nabi Yusuf (Surah *Yusuf* ayat 5), nasihat kepada orang-orang beriman agar bersabar dan mengerjakan solat (Surah *al-Baqarah* ayat 153) dan nasihat kepada seluruh umat manusia agar bertakwa (Surah *al-Baqarah* ayat 21).

Selain daripada itu, kaedah pengawasan turut dilaksanakan bagi mengawasi dan memantau pelajar. Kaedah pengawasan dapat difahami daripada Surah *al-Tahrim* ayat 6 yang bermaksud :

“Wahai orang-orang beriman peliharalah dirimu dan keluargamu daripada api neraka yang bahan bakarnya ialah manusia dan batu”.

Seruan untuk memelihara diri dan keluarga daripada api neraka merujuk kepada aktiviti pengawasan untuk memastikan anak-anak sentiasa dalam ketaatan Allah S.W.T. Sebagai contoh, dalam aspek intelek, guru boleh mengawasi kematangan intelek pelajarnya. Dalam aspek fizikal, guru boleh mengawasi aspek makan, minum, kerehatan dan senaman pelajar. Dalam aspek akhlak pula, guru boleh mengawasi akhlak pelajar yang meliputi perkataan, perbuatan dan tindakannya. Guru juga boleh mengawasi keimanan pelajar dengan mengawasi pelaksanaan ibadah. Dalam aspek sosial pula, guru boleh mengawasi etika sosial pelajar ketika berinteraksi dengan rakan, guru dan ibubapa. Dalam aspek psikologi pula, Ulwan mencadangkan agar guru mengawasi gejala-gejala jiwa yang negatif seperti gejala takut, malu, rendah diri, dengki dan sebagainya. Kaedah pengawasan jika diimplementasikan dalam pengajaran membolehkan guru mengenalpasti sikap dan nilai negatif tersebut dan mengambil tindakan untuk menangannya.⁴⁶

Kepelbagaian kaedah pengajaran membawa kepada keberkesanan pengajaran dan pembelajaran. Kepelbagaian pengajaran diperlukan bagi memenuhi kepelbagaian murid dan teknik pembelajaran mereka. Murid pada

⁴⁴ Ahmad Umar Umar (2000), *op.cit.*, h. 187.

⁴⁵ Abd al-Rahman al-Nahlawi (2005), *op.cit.*, h. 226.

⁴⁶ Abdullah Nasih Ulwan (1996), *op.cit.*, h. 545-546.

hakikatnya belajar dan memahami menerusi pelbagai kaedah dan cara. Ia perlu diberi perhatian agar murid benar-benar diberi kesempatan yang luas untuk memahami dan menguasai apa yang disampaikan guru. Ab. Halim Tamuri menyifatkan kepelbagaian kaedah pengajaran seharusnya diaplikasikan sesuai dengan cita rasa satu-satu ilmu yang ingin disampaikan.⁴⁷ Ada ilmu yang berorientasikan kemahiran, maka kaedah pengajaran yang sesuai tentu lah kaedah tunjuk cara dan latihan. Ada ilmu yang berorientasikan konsep, maka kaedah pengajaran yang lebih tepat ialah kuliah dan perbincangan. Ada ilmu yang mementingkan aspek keyakinan, maka kaedah pengajaran yang sesuai ialah soal jawab dan perbincangan. Begitu juga dalam konteks ilmu lain yang berlainan penekanan dan orientasi, setiap satu perlu disampaikan mengikut apa yang lebih tepat dan sesuai.

Guru yang memiliki kemahiran dalam menyampaikan ilmu boleh dikatakan merujuk kepada guru yang disifatkan oleh Ab Halim Tamuri sebagai *mudarris*. Ini adalah kerana *mudarris* ialah guru yang mengaplikasikan kaedah pengajaran yang pelbagai sesuai dengan sifat ilmu dan kecenderungan pelajar, mewujudkan iklim bilik darjah yang baik, mempunyai kecekapan dan mampu membuat keputusan secara profesional.⁴⁸

Atribut Guru

Matlamat Pendidikan Islam ialah untuk membentuk keperibadian atau personaliti murid yang mempunyai nilai-nilai akhlak yang mulia. Murid perlu diberi peluang untuk dibentuk sedemikian indah sesuai dengan matlamat dan hasrat pendidikan. Walau bagaimanapun, usaha membentuk murid yang begitu sempurna perlu didokong oleh keperibadian guru itu sendiri. Ilmu dan kemahiran yang dimiliki guru masih tidak mencukupi untuk melahirkan generasi yang unggul. Atribut atau ciri-ciri guru itu sendiri mesti berjalan seiring dengan ilmu yang disampaikan dan kemahiran yang dimiliki.

Dalam Pendidikan Islam, hubungan antara guru dan murid adalah sesuatu yang diberi penekanan. Hubungan antara keduanya tidak setakat antara klien dan pemberi khidmat sebagaimana yang difahami dalam perspektif Barat. Perhubungan yang terjalin antara guru dan murid sepanjang sesi persekolahan dan sesudahnya sepatutnya memiliki kesan yang abadi. Oleh itu, setiap apa yang keluar daripada guru baik perkataan, perbuatan dan sikap memberi kesan yang bukan sedikit kepada pemikiran dan peribadi anak didiknya.

⁴⁷ Ab. Halim Tamuri (2007), *op.cit.*, h. 184-185.

⁴⁸ *Ibid.*, h. 194.

Sejarah Islam mencatatkan bahawa keperibadian baginda S.A.W. menjadi tunjang kepada model pendidikan yang diterapkan dalam kalangan ahli keluarga dan para sahabat. Sahsiah Rasulullah S.A.W. yang tinggi dan luhur menjadi faktor kepada kejayaan didikan dan dakwah yang dilaksanakan. Sejarah merekodkan bahawa sebelum baginda diangkat menjadi rasul, baginda telah dikenali dalam masyarakat sebagai individu yang memiliki sahsiah yang luhur. Allah S.W.T. mempersiapkan baginda dengan sahsiah yang tinggi seperti jujur, tekun menjalankan tugas dan tidak terlibat dengan perkara yang keji dan negatif di mana itu semua adalah ciri pendidik yang cemerlang dan berwibawa.

Sebenarnya terdapat banyak atribut yang perlu dimiliki oleh guru Pendidikan Islam bagi memastikan peranan sebagai guru dapat dilaksanakan dengan sempurna. Namun, penulisan ini akan tertumpu kepada beberapa atribut atau ciri-ciri guru yang difokuskan oleh Al-Nahlawi. Pertama sekali, Al-Nahlawi menekankan keperluan guru untuk bersifat rabbani dalam keseluruhan sikap, perbuatan, pemikiran dan perasaannya (*Ali Imran*, ayat 79). Guru yang bersifat rabbani ialah guru yang belajar, beramal dan menyampaikan ilmu kepada pelajar.⁴⁹ Dalam kajian yang dijalankan oleh Jamjoom tentang pengalaman guru wanita Pendidikan Islam di Arab Saudi, beliau mendapati antara sebab yang mendorong mereka menjadi guru ialah ingin membuat perubahan dalam masyarakat yang terdedah dengan proses pembaratan. Dorongan untuk membuat perubahan ini dilakukan dengan menerapkan aspek ibadah dan akhlak. Ternyata dorongan guru-guru tersebut jelas menggambarkan mereka memiliki sifat rabbani yang bersedia mengamalkan ilmu dan menyampaikan ilmu dengan niat yang ikhlas kerana Islam.⁵⁰

Seterusnya, atribut yang tidak kurang pentingnya ialah sifat ikhlas dalam menjalankan tugas mendidik bagi memperolehi keredaan Allah S.W.T. Tanpa ikhlas, sukar bagi guru untuk bersabar dengan tugas yang dijalankannya. Malah, kemungkinan guru akan merasa pelajar itu menjadi beban kepadanya. Kesabaran yang terhasil daripada keikhlasan penting kerana guru perlu berhadapan dengan pelbagai jenis pelajar yang mempunyai tahap kecerdasan dan kematangan yang berbeza.⁵¹ Keikhlasan melahirkan sikap bertanggungjawab guru sehingga merasakan mereka bukan sahaja bertanggungjawab menyampaikan ilmu yang benar tetapi juga mendidik pelajar seperti 'ibu bapa' sebagaimana kajian yang dijalankan oleh Jamjoom tentang guru-guru Pendidikan Islam di Arab Saudi. Boleh disimpulkan bahawa keikhlasan boleh mendorong guru untuk meraih kesempurnaan dalam ibadah, tugas dan tanggungjawab yang diberi kepada mereka.⁵²

Selain itu, guru perlu berakhlak mulia sesuai dengan pengajaran yang disampaikan kepada pelajar. Pelajar mudah menerima pengajaran apabila

⁴⁹ Muhammad Al-Aroosi (1990), *op.cit.*, h. 156-157.

⁵⁰ Mounira I. Jamjoom (2010), *op.cit.*, h. 553.

⁵¹ Abd al-Rahman al-Nahlawi (2005), *op.cit.*, h. 140-141.

⁵² Mounira I. Jamjoom (2010), *op.cit.*, h. 559.

perbuatan guru selari dengan perkataan yang diucapkannya. Allah S.W.T. sendiri tidak menyukai insan bertingkah laku bercanggah dengan apa yang diperkatakannya (Surah *al-Saff*, ayat 2-3). Ini ditegaskan oleh Chaudri dan Saqih bahawa selain daripada pencapaian keilmuan dan profesionalisme guru yang hebat, akhlak guru sama penting bagi membina akhlak dan watak pelajar.⁵³ Akhirnya, keperibadian guru tersebut menjadi contoh kepada murid-murid kerana mereka bertindak selaras dengan apa yang diperkatakan. Malah, guru yang beramal dengan ilmu yang dimiliki menjadikan mereka individu yang disegani dan dihormati tanpa ada kemungkinan ilmu mereka dipertikaikan. Bayangkan jika guru mengajar tentang akhlak dan nilai mulia tetapi dia sendiri tidak berakhlak sekaligus tidak boleh menjadi contoh kepada pelajar di dalam mahupun di luar kelas. Lovat dan Clement yang menjalankan kajian tentang pengajaran yang berkualiti serta pendidikan nilai menyatakan bahawa antara ciri guru yang berkesan ialah bukan sahaja mampu menyampaikan ilmu tetapi berupaya menampilkan ciri-ciri peribadi yang boleh berinteraksi secara positif dan memiliki nilai-nilai positif.⁵⁴

Selanjutnya, guru juga perlu berinisiatif untuk menambah ilmu kerana penguasaan yang mendalam terhadap apa yang diajar dapat meningkatkan keyakinan pelajar terhadap pengajaran dan peribadi guru.⁵⁵ Baloch turut sependapat dengan Al-Nahlawi bahawa guru yang cemerlang ialah guru yang berupaya melahirkan pelajar yang berilmu, berfikir, mempunyai sifat ingin tahu serta mempunyai dorongan untuk mengaplikasi ilmu bagi mempertingkatkan diri.⁵⁶ Pandangan Baloch tersebut menunjukkan pentingnya guru menghayati pendidikan sepanjang hayat dan mencintai ilmu.

Penjelasan tentang atribut atau ciri-ciri guru Pendidikan Islam boleh dikatakan guru perlu berperanan sebagai murabbi, mursyid dan muaddib. Gabungan ketiga-tiga peranan tersebut dapat membangunkan pelajar secara menyeluruh. Jika dihalusi peranan guru sebagai *muaddib* ia merujuk kepada guru yang melakukan proses menitiskan adab kepada kehidupan individu. Muhammad Uthman pula menambah bahawa proses *ta'dib* bukan proses yang bersifat keduniaan yang tertumpu kepada penerapan disiplin dalam ruang lingkup yang sempit.⁵⁷ Halstead menekankan bahawa peranan memperadabkan manusia ialah

⁵³ Abdul G. Chaudri dan Ghulam N. Saqib (1990), *op.cit.*, h. 157.

⁵⁴ Terence Lovat & Neville Clement (2008) "Quality Teaching and Values Education: Coalescing for Effective Learning." *Journal of Moral Education*, Vol. 37, No. 1, p. 12.

⁵⁵ Abd al-Rahman al-Nahlawi (2005), *op.cit.*, h. 142.

⁵⁶ Nabi Ahmed Baloch (1990), "Pembinaan Semula Pendidikan Guru dalam Masyarakat Islam.", Dalam Muhammad Hamid Al-Afendi dan Nabi Ahmed Baloch (ed.), Terj. Ahmad Jaffni Hassan, Mohamad Nordin Zainuddin & Asiah Idris, *Kurikulum dan Pendidikan Guru*, Kuala Lumpur: Dewan Bahasa dan Pustaka, h. 192.

⁵⁷ Muhammad Uthman el-Muhammady (1987), *op.cit.*, h. 79.

tanggungjawab akhlak bagi setiap individu sebenarnya.⁵⁸ Hadis Rasulullah S.A.W. yang diriwayatkan oleh Al-Tirmidhi ada menyebut:⁵⁹

مَا نَحَلَ وَالِدٌ وَلَدًا مِنْ نَحْلٍ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ

“Tiada satu pemberian yang diberikan oleh seorang ayah kepada anaknya yang lebih utama daripada budi pekerti yang baik.”

Peranan guru sebagai *murabbi* pula merujuk kepada peranan untuk memelihara dan mengembangkan potensi insan.⁶⁰ Jika ditelusuri di dalam al-Quran, konsep *tarbiyah* ini dirakamkan Allah S.W.T. dalam surah *al-Isra'* ayat 24 yang membawa maksud :

“Dan rendahkanlah diri kamu terhadap mereka berdua dengan penuh kasih sayang dan ucapkanlah :Wahai Tuhanku kasihanilah mereka berdua sebagaimana mereka berdua telah mencurahkan kasih sayang, memelihara dan mendidikku ketika kecil.”

Al-Nahlawi memetik pandangan al-Bahi lalu menyimpulkan bahawa pengertian *tarbiyah* mempunyai empat unsur iaitu menjaga dan memelihara anak, mengembangkan bakat dan potensi, membimbing potensi untuk mencapai kesempurnaan dan keseluruhan proses tersebut berlaku secara beransur-ansur.⁶¹ Berdasarkan pandangan Ibn Manzur, Al-Nahlawi serta ayat-ayat al-Quran yang berkaitan, maka boleh disimpulkan bahawa peranan guru sebagai *murabbi* ialah peranan yang menjurus kepada aspek perkembangan fizikal, rohani, emosi dan pemikiran pelajar.⁶²

Selanjutnya, peranan guru sebagai *mursyid* merujuk kepada menyampaikan petunjuk atau bimbingan. Konsep *irsyad* ini telah dinyatakan Allah S.W.T. dalam beberapa ayat al-Quran. Antaranya dalam surah *al-Kahfi* ayat 17 Allah S.W.T. berfirman yang membawa pengertian:

“Dan kamu akan melihat matahari ketika terbit condong dari gua mereka ke sebelah kanan dan bila matahari itu terbenam menjauhi mereka ke sebelah kiri sedang mereka berada dalam tempat yang luas dalam gua itu. Itu adalah sebahagian dari tanda-tanda kebesaran Allah. Sesiapa yang diberi petunjuk oleh Allah maka

⁵⁸ John Mark Halstead (2007), “Islamic Values: A Distinctive Framework for Moral Education?”, *Journal of Moral Educatio*, Vol. 36, No. 3, h. 289.

⁵⁹ Abi Isa Muhammad bin Isa bin Thurah Al-Tirmidhi (1999), *Sunan Al-Tirmidh*, Kitab al-Bir wa al-Silah, Bab Ma Ja'a fi Adab al-Walad, hadis nombor 1952, Kaherah: Dar al-Hadis, h. 184.

⁶⁰ Ibn Manzur (1997), *Lisan al-Arab*, Juz. 5, Beirut: Dar `Ihya' al-Turath al-`Arabi, h. 99.

⁶¹ Abd al-Rahman al-Nahlawi (2005), *op.cit.*, h. 16-17.

⁶² Ab. Halim Tamuri (2007), *op.cit.*, h. 196.

dialah yang mendapat petunjuk dan sesiapa yang disesatkan-Nya
*maka kamu tidak akan mendapatkan seorang pemimpin pun yang
dapat memberi petunjuk kepadanya*”

Berdasarkan penjelasan konsep *irsyad* dalam ayat di atas, boleh dikatakan ia berkait rapat dengan aspek kepimpinan. *Mursyid* merujuk kepada guru yang memiliki aspek kepimpinan dalam menasihati dan memberi panduan kepada pelajar agar terbina pembangunan diri pelajar yang seimbang.⁶³

Jelasnya, atribut yang perlu ada pada guru menuntut mereka untuk secara langsung berperanan sebagai murabbi, muaddib dan mursyid kepada anak-anak didiknya.

Kesimpulan

Melahirkan generasi unggul adalah matlamat dan hasrat Falsafah Pendidikan Islam yang menjadi tunjang kepada Pendidikan Islam. Hasrat itu tidak tercapai sekiranya guru-guru Pendidikan Islam tidak berperanan secara berkesan. Peranan yang dimaksudkan itu merujuk kepada usaha memahami dan menghayati peranan secara menyeluruh daripada aspek keilmuan, kemahiran dan atribut yang perlu dimiliki. Jika salah satu daripada aspek itu tiada atau dipinggirkan, maka peranan yang dijalankan tidak mampu melahirkan generasi yang unggul. Kemungkinan besar generasi yang lahir ialah generasi yang tidak seimbang dan pincang. Kepincangan tersebut sangat membimbangkan kerana akan mewujudkan generasi yang berilmu tetapi tidak berakhlak, generasi yang berjaya secara materialnya tetapi tewas aspek spiritualnya. Apabila itu berlaku, peradaban manusia tidak mungkin dapat diselamatkan daripada anasir-anasir luar yang dengan mudah dapat meruntuhkan peradaban tersebut.

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⁶³ *Ibid.*, h. 196.

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Peranan Ulama Dalam Perkembangan Intelektualisme Di Madrasah Idrisiah Bukit Chandan, Perak Sebelum Merdeka

*Nor Adina Abdul Kadir**

Abstrak

Madrasah Idrisiah ditubuhkan pada tahun 1917 dan merupakan sekolah agama pertama di negeri Perak. Ia satu-satunya sekolah yang melaksanakan sistem pendidikan sekolah moden dan mempunyai sistem sekolah berasrama penuh pada waktu itu. Penubuhan dan perkembangannya sangat berkait rapat dengan peranan sultan dan beberapa orang ulama tersohor yang menjadi pemangkin kepada perkembangan intelektualisme di madrasah tersebut. Atas dasar ini, kajian ini akan cuba mengetengahkan peranan penting beberapa orang ulama yang terlibat kerana mereka ini cukup berpengaruh dan bersikap proaktif sebagai penyambung perjuangan menyebarkan Islam di Perak. Kertas kerja ini dibahagikan kepada empat bahagian. Pertama, pengenalan. Kedua, sejarah ringkas Madrasah Idrisiah Bukit Chandan, Perak. Ketiga, tokoh-tokoh ulama dan peranannya dalam perkembangan intelektualisme di madrasah Idrisiah sebelum merdeka. Keempat, kesimpulan.

Kata Kunci: *Ulama, Intelektualisme, Madrasah Idrisiah Bukit Chandan*

The Role of Ulama in the Development of Intellectualism at Madrasah Idrisiah Bukit Chandan, Perak Prior Independence

Abstract

Madrasah Idrisiah was established in 1917 and was the first religious school in the state of Perak. It was the only school of that time that operated on the modern school system as well as being a full residential school. Its establishment and development was closely associated with the role of sultan and a number of prominent ulama, who were the catalysts of intellectual progress at the madrasah. Based on this, this study will attempt to highlight the important role played by the ulama who had been involved, as they were also very much influential in proactive in the spreading of Islam in Perak. This paperwork is divided into four parts. First, the

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introduction. Second, a brief history of Madrasah Idrisiah Bukit Chandan, Perak. Third, the ulama figures and their role in the intellectual development at Madrasah Idrisiah prior independence, and fourth, the conclusion.

Keywords: *Madrasah Idrisiah, ulama, intellectual development*

Pendahuluan

Kemunculan ulama merupakan satu rahmat yang amat ternilai dalam sejarah Islam di Tanah Melayu. Ulama adalah golongan yang sangat berpengaruh dalam masyarakat dan berpendidikan tinggi dalam mendalami ilmu kewahyuan, menggunakan ilmu untuk membesarkan Allah dan menimbulkan perasaan takut kepada-Nya. Secara khusus mereka termasuk ulama al-kalam, ulama al-fiqh atau fuqaha, ulama al-tafsir dan ulama tasawwuf. Mereka adalah golongan yang berpengetahuan tinggi dalam ilmu wahyu, bijaksana dalam mengupas persoalan mahupun tuntutan semasa masyarakat dengan berpanduan pengetahuan dari dalil-dalil syariyyah.¹

Dalam sejarah pemerintahan Islam di Tanah Melayu terdapat peranan raja atau sultan yang telah memberi penghormatan yang tinggi kepada ulama. Terdapat juga raja-raja yang mengambil sultan sebagai penasihat bagi menasihati raja apabila perlu dan bebas menjalankan kerja dakwah. Dalam sejarah kesultanan Perak, terdapat beberapa orang ulama yang amat berpengaruh. Peranan sultan dan ulama amat penting dalam usaha memartabatkan institusi pendidikan Islam di negeri Perak.

Penubuhan dan pengembangan Madrasah Idrisiah mempunyai kaitan yang sangat rapat dengan institusi sultan dan ulama. Adat dan budaya orang Melayu yang sentiasa menyanjung dan menjaga institusi kesultanan Melayu menjadi misi penting kepada penubuhan Madrasah Idrisiah Bukit Chandan, Perak. Semenjak madrasah ditubuhkan sehingga kini, ia merupakan madrasah yang mempunyai kekuatan tersendiri dalam meningkatkan jati diri masyarakat Islam. Di sinilah bering kekuatan ummah yang terus menjangkau kepada arus perdana pendidikan pasca pondok dan seterusnya menyemarakkan semangat cintakan ilmu pengetahuan ke seluruh negara. Kewujudannya sebelum perang Dunia ke II sangat menyerlah sehingga menjadi perbualan masyarakat pada ketika itu.

Madrasah Idrisiah ini juga berjaya mengumpulkan sejumlah ulama yang cukup disegani malah turut menasihati raja pemerintah agar cintakan umat dan

¹ Shukri Ahmad dan Muhammad Ahmad (2005), *Pendekatan Pengaruh Pemikiran 'Ulama' Terhadap Masyarakat Islam Di Malaysia Dan Indonesia*, Dalam Seminar Antarabangsa Kelangsungan Hubungan Indonesia–Malaysia, Vol III, Universiti Utara Malaysia, Sintok, Kedah, h. 1.

agamanya. Masjid Ubudiah² yang menjadi mercu tanda ketinggian agama merakam detik bersejarah apabila Almarhum Paduka Seri Sultan Iskandar Shah Qaddasallah mencemar duli sebulan sekali menyampaikan kuliah kepada khadi dan mufti.³ Keprihatinan baginda terhadap pendidikan Islam member sumbangan yang cukup berkesan terhadap penghayatan Islam dalam masyarakat. Golongan ulama sering member nasihat kepada baginda dalam hal-hal berkaitan Islam.

Sorotan Sejarah Ringkas Penubuhan Madrasah Idrisiah

Tokoh utama dalam lipatan sejarah Madrasah Idrisiah ialah DYMM Paduka Seri Sultan Idris Mursyidul Adzam Shah yang memerintah dari tahun 1887 – 1916. Baginda adalah putera almarhum Raja Bendahara Alang Iskandar Ibni Raja Kechil Tengah Ahmad Ibni almarhum Sultan Abdul Malik Mansur Shah.⁴ Baginda sultan diputerakan di Kuala Keboi, Kampar Perak pada tahun 1849⁵ dan merupakan sultan Perak yang ke-28 mengikut salasilah kesultanan negeri Perak Darul Ridzuan.⁶ Diangkat menjadi sultan dan bersemayam di istana Iskandariah Bukit Chandan Kuala Kangsar pada bulan Julai 1887 ketika berumur 38 tahun dan Sir Hugh Low menjadi residen Perak ketika itu.

Semasa pemerintahan baginda, pendidikan di negeri Perak berkembang pesat dan baginda amat mengambil berat tentang pendidikan dan pendidikan Islam di negeri ini. Dari segi pemerintahan, baginda merupakan penggerak utama dalam memperkukuhkan institusi dan kekuasaan raja-raja Melayu. Pada 1 Julai 1896, Majlis Persidangan Raja-raja Melayu atau Durbar empat buah negeri iaitu Perak, Selangor, Pahang dan Negeri Sembilan telah mengadakan mesyuarat di Istana Iskandariah, dengan dipengerusikan oleh Sir Charles Mitchell, Pesuruhjaya Tinggi bagi Negeri-negeri Melayu Bersekutu pada ketika itu.⁷ Oleh kerana sultan Idris seorang yang sedar akan kepentingan ilmu pengetahuan bagi rakyatnya, maka baginda telah menggalakkan penubuhan sekolah di negeri Perak seperti

² Masjid ini terletak di kawasan permakaman Diraja Bukit Chandan. Ia dibina atas kehendak Sultan Idris Mursyidul Adzam Shah, Sultan Perak ke-28. Pembukaannya dirasmikan oleh Sultan Abdul Jalil Nasaruddin Syah iaitu sultan yang menggantikan Sultan Idris pada tahun 1916. Belanja keseluruhan pembinaan masjid ini dianggarkan RM 200,000.

³ Abdul Rahman Najib Haji Mohd Nor (2000), *Jurnal Khas Madrasah Idrisiah 2000*, Penerbit Madrasah Idrisiah, Perak, h. 9.

⁴ Haji Buyung Adil (1972), *Sejarah Perak*, Petaling Jaya: Percetakan Abadi, h. 103.

⁵ *Ibid.*

⁶ R. O Winstedt dan R. J Wilkinson (1934), *History of Perak*, Singapore Printers Limited, h. 131, lihat juga Haji Buyung Adil (1972), *op.cit.*, h. 168, Adib Vincent Tung Abdullah (1999), *Adat Pusaka Raja-raja dan Orang Besar-besar Negeri Perak Darul Ridzuan*, Ipoh: Compass Life Sdn. Bhd, h. 11.

⁷ R. Emerson (1982), *Malaysia: Satu Pengkajian Dalam Pemerintahan Sechara Langsung Dan Tidak Langsung*, Kuala Lumpur: Dewan Bahasa dan Pustaka. Lihat juga Haji Buyung Adil (1972), *op.cit.*, h. 105.

Maktab Melayu Kuala Kangsar (1905), King Edward VII School, Taiping (1906) dan Maktab Perguruan Melayu, Matang.

Di samping berusaha menggalakkan anak-anak Melayu menerima pelajaran yang sewajarnya, sultan Idris juga sangat terkenal kerana memberi perhatian kepada agama Islam. Selain masiud, pembinaan sekolah-sekolah agama juga turut dibina atas titah baginda. Madrasah Idrisiah ditubuhkan pada tahun 1917 dan beroperasi pada April 1922 bersamaan 1342 Hijrah.⁸ Ia adalah sebuah sekolah agama pertama ditubuhkan di negeri Perak Darul Ridzuan dan merupakan satu-satunya sekolah yang melaksanakan sistem pendidikan sekolah moden serta mempunyai sistem sekolah berasrama pada waktu itu. Penubuhannya diasaskan atas titah DYMM Sultan Idris I Mursyidul Adzam Shah, Sultan Perak yang ke-28 dan kedudukan sekolah ini terletak di Bukit Chandan Kuala Kangsar serta berhadapan dengan Masjid Ubudiah yang merupakan masjid terawal dibina dan menjadi simbol keagungan serta peradaban Islam di Perak. Nama Idrisiah diambil sempena nama Sultan Idris yang menjadi pengasas kepada penubuhan sekolah ini dan yang pentingnya ia menggambarkan peranan istana dalam pembinaan sebuah sekolah agama yang bersistem pada waktu itu.

Penubuhan Idrisiah sangat berkait rapat dengan peranan ulama' seperti Tuan Guru Sheikh Haji Nawawi bin Haji Tahir (Pak Wi) untuk mengemudi sebuah institusi harapan sultan ketika itu. Sebelum madrasah ini mendapat nama ia lebih dikenali sebagai Madrasah Mariah iaitu sebuah institusi yang memberi pendidikan awal kepada kanak-kanak perempuan yatim sahaja di Perak. Madrasah ini menjadi pendorong kepada tertubuhnya sebuah sekolah yang lebih berprestij dan akhirnya kedua-dua institusi ini iaitu Madrasah Mariah dan Madrasah Idrisiah diletakkan di bawah pentadbiran yang berasingan. Ia didirikan di atas tanah wakaf yang telah dihadiahkan oleh permaisuri baginda Sultan Idris, Permaisuri Uti Mariah. Namun, permintaan yang tinggi daripada rakyat setempat agar dibuka sekolah untuk kanak-kanak lelaki turut meningkat, maka baginda telah bercadang untuk membuka Madrasah Idrisiah sebagai pusat pembelajaran kepada mereka.

Sebagai langkah awal, baginda dengan penuh rasa tanggungjawab telah mewakafkan 3 ekar tanahnya untuk pembinaan madrasah dan didirikan lima buah bangunan iaitu 3 buah rumah guru, sebuah pejabat (Rumah Bulat) dan bangunan induk (asrama dan kelas) Baginda juga turut mewakafkan 23 buah kedai di pekan Kuala Kangsar sebagai sumber ekonomi sekolah untuk menampung perbelanjaan dan memastikan agar pentadbiran madrasah Idrisiah berjalan dengan baik. Harta yang diwakafkan itu turut dibahagikan kepada Masjid Ridzwaniah dan makam diraja al-Ghufran di Bukit Chandan. Walau bagaimanapun, amat mendukacitakan apabila baginda sultan tidak sempat melihat tertegaknya Idrisiah dan

⁸ Musa bin Zainuddin (2000), "Idrisiah 63 Tahun Yang Saya Ketahui", dalam *Jurnal Khas Madrasah Idrisiah 2000*, Penerbit Madrasah Idrisiah, Perak, h. 11. Lihat juga Robiaton Laila Mohd Yaacob (2003), *Madrasah Idrisiah: Sejarah Penubuhan, Peranan dan Sumbangannya Terhadap Masyarakat Setempat*, Latihan Ilmiah, Jabatan Sejarah dan Tamadun Islam, Akademi Pengajian Islam, Universiti Malaya, h. 37.

perkembangan pendidikan agama yang berlangsung ke atas anak melayu Perak pada waktu itu kerana baginda telah kembali ke rahmatullah pada tahun 1918. Baginda sewaktu hayatnya seorang yang sangat mencintai ilmu agama dan memuliakan ulama. Antara ulama besar yang hidup sezaman dengan baginda ialah Tuan Haji Nawawi atau Pak Wi, Tuan Yunus Malim Nawar dan Tuan Haji Wan Muhammad yang merupakan mufti Perak pertama secara tidak rasmi.⁹

Selepas kemangkatan Almarhum Sultan Idris, segala tugas dan peranan untuk memastikan pembinaan sekolah ini diteruskan maka ia telah diambil alih oleh anakandanya iaitu Sultan Iskandar Qaddasallah Shah. Baginda telah bertanggungjawab dalam memantau pergerakan dan pembinaan madrasah sehingga Ogos 1921. Akhirnya pada Ogos 1922 madrasah Idrisiah telah siap dibina dan memulakan pengajiannya dengan mengambil seramai 23 orang lelaki yatim sebagai penuntut sulungnya.¹⁰

Madrasah Idrisiah telah dibina atas sebab-sebab tertentu antaranya untuk menyempurnakan wasiat almarhum sultan Idris agar hartanya diwakafkan bagi membiayai pentadbiran dan pengurusan institusi agama di Perak. Tujuan utama almarhum sultan mewakafkan harta tersebut adalah untuk menjaga, memelihara dan mempertingkatkan syiar Islam dan pengajarannya di negeri Perak. Harta tersebut digunakan sepenuhnya untuk pembinaan asrama dan prasarana sekolah. Selain kedudukannya yang tidak jauh dari istana Iskandariah, segala perkara dan masalah berkaitan dengan sekolah boleh dirujuk terus kepada pihak istana dengan cepat dan baginda sultan juga dapat mengetahui perkembangannya dari semasa ke semasa.

Seterusnya, tujuan penubuhan Madrasah Idrisiah juga bertepatan dengan kehendak masyarakat ketika itu untuk melihat anak-anak mereka mempunyai pengetahuan yang luas dalam bidang agama. Dengan pembinaannya juga, wasiat al-Marhum Sultan Idris Mursyidul 'Adzam Shah dan impian masyarakat juga tercapai. Tanpa harta wakaf daripada almarhum tersebut sudah tentu Madrasah Idrisiah juga tidak akan wujud. Dengan kata lain, tujuan penubuhan sekolah ini yang utamanya ialah untuk melaksanakan wasiat daripada almarhum sultan.

Peranan Ulama dalam Perkembangan Intelektualisme di Madrasah Idrisiah Bukit Chandan sebelum Merdeka.

1) Golongan Berpendidikan Agama dan Penglibatan Kaum Muda Dalam Perkembangan Pendidikan Islam di Madrasah Idrisiah

Sebelum kedatangan Islam, bangsa Arab lebih dikenali sebagai bangsa primitif yang ganas, tidak mengenal ilmu dan tidak bertamadun. Kedatangan Islam

⁹ Taufik Shuhaimi bin Ahmad (1998), *Madrasah Idrisiah Kuala Kangsar: Satu Kajian Dari Segi Sejarah Penubuhan dan Sumbangannya Terhadap Pendidikan Islam*, Latihan Ilmiah, Universiti Kebangsaan Malaysia, Bangi, h. 31.

¹⁰ *Ibid.* Lihat juga Robiaton Laila Mohd Yaacob (2003), *op.cit.* h. 38, Musa Bin Zainuddin (2000), *op.cit.*

kemudiannya memperkenalkan bangsa Arab kepada konsep ilmu, pengajaran, penulisan, pembacaan dan pena.¹¹ Kedatangannya yang khusus bertujuan untuk mengubah pandangan hidup manusia ke arah yang lebih baik. Ini kerana sistem pendidikan amat berkait rapat dengan ilmu pengetahuan dan ia tidak dapat lari dari pembacaan, pengkajian dan penyelidikan. Wahyu pertama yang diturunkan kepada Nabi Muhammad S.A.W lebih kurang 1400 tahun lalu iaitu surah *al-Alaq*, jelas menunjukkan pembacaan dan ilmu pengetahuan itu penting. Ilmu dalam Islam bertujuan membawa manusia menuju kebenaran dalam kehidupan sama ada di dunia dan di akhirat. Sumber mutlak kebenaran adalah Allah yang mencipta ilmu dan kebenaran itu.

Dalam lipatan sejarah Malaysia, tidak keterlaluan kalau dikatakan bahawa perkembangan sesuatu pemikiran intelektual yang positif yang dilihat telah mampu menyedarkan dan menjana perkembangan pemodenan yang lebih positif adalah berpunca dari pengaruh luar Malaysia.¹² Keberkesanan pengaruh luar ini bergantung pula dengan sikap terbuka dan kesudian penduduk setempat untuk menerimapiakai dan menyesuaikan dengan ciri-ciri tempatan. Dalam konteks Malaysia pengaruh ini boleh dikesan puncanya daripada agama Islam itu sendiri.¹³ Ia boleh dilihat dari bermulanya proses pengislaman alam Melayu¹⁴ iaitu pengislaman seorang raja merupakan salah satu faktor utama di sebalik kepesatan proses Islamisasi di Nusantara. Banyak diperkatakan tentang pengislaman seseorang raja dan peranannya sebagai sebab utama disebalik proses Islamisasi serta mempercepatkan proses penyebarannya.¹⁵

Selain itu, perkembangan pesat institusi pendidikan Islam yang menjana perkembangan intelektual ummah Melayu,¹⁶ pengekaln pengaruh Islam berhadapan dengan cabaran penjajahan¹⁷ dan akhirnya perkembangan gerakan kebangkitan Islam yang begitu meluas kesannya di dalam masyarakat Melayu. Proses timbal balik ini akan terus berlaku di Malaysia sebagai akibat dari proses

¹¹ Abdul Halim El-Muhammady (1991), *Pendidikan Islam: Falsafah, Disiplin dan Peranan Pendidik*, Selangor: Dewan Pustaka Islam, h. 20.

¹² Rahimin Affandi Abd. Rahim, "Al-Quran Dan Pemodenan Di Alam Melayu : Satu Analisa", dalam *Seminar Warisan Al-Quran Peringkat Kebangsaan 2001*, Anjuran bersama Pusat Ilmu Kemanusiaan, USM dengan YADIM, di USM, pada 24-25hb. Oktober 2001.

¹³ S.M. Naquib al-Attas (1969), *Preliminary Statement On A General Theory Of The Islamization Of The Malay-Indonesian Archipelago*, Kuala Lumpur: Dewan bahasa dan Pustaka, p. 4-7.

¹⁴ *Ibid*, p. 29-30.

¹⁵ Abdullah (2000), "Kerajaan Melayu: Sendi Islam dalam Pemerintahan Tradisi", dalam *Tamaddun Islam di Malaysia*, Kuala Lumpur: Dewan Bahasa dan Pustaka, h. 76.

¹⁶ Maklumat tentang tipologi dan bentuk tamadun material dan intelektual ini boleh didapati dalam Hashim Musa (2001), *Merekonstruksi Tamadun Melayu Islam : Ke Arah Pembinaan Sebuah Tamadun Dunia Alaf Ketiga*, Kuala Lumpur: Akademi Pengajian Melayu, h. 27-40.

¹⁷ Rahimin Affandi Abdul Rahim (2000), "Kebudayaan Melayu Dan Islam Di Nusantara : Satu Analisa Pengkaedahan ", dalam *Seminar Hukum Islam Semasa 111 Peringkat Kebangsaan 2000*, Anjuran Jabatan Fiqh dan Usul, Akademi Pengajian Islam Universiti Malaya, pada 7-8hb. November, h. 18-19.

penerimaan masyarakat Melayu terhadap konsep ummah yang telah dijana oleh ajaran Islam itu sendiri.¹⁸ Konsep Ummah menjadi asas penting yang memupuk pertalian dan persaudaraan yang sering wujud antara ulama, pendakwah dan saudagar Islam.¹⁹

Pada awal abad ke-20, muncul gerakan baru yang dicetuskan oleh golongan yang terdidik dalam pendidikan Islam khususnya mereka yang mendapat pendidikan di Mesir. Gerakan ini dikenali sebagai gerakan islah dan pembaharuan atau reformasi. Ia merujuk kepada gerakan keagamaan bagi menghapuskan unsur-unsur syirik, khurafat dan bidaah di kalangan masyarakat Islam dan mengembalikan ajaran yang dibawa oleh Nabi Muhammad s.a.w berdasarkan al-Quran dan Hadis.²⁰ Penyebaran pemikiran yang bersumberkan dari Mesir ini bermula apabila akhbar *al-Imam* diterbitkan pada tahun 1906 dan kewujudannya dipengaruhi oleh akhbar *al-Manar* yang diterbitkan di Mesir. Penerbitannya memperlihatkan seolah-olah polemik tentang pertembungan pemikiran islah yang sebelumnya berlaku di Mesir menular ke Tanah Melayu dengan wujudnya aliran Kaum Tua dan Kaum Muda. Kaum Muda inginkan pembaharuan tetapi Kaum Tua lebih selesa dengan amalan Islam tradisional di Tanah Melayu.

Oleh itu, tidak hairanlah apabila kita melihat sejarah keintelektualan Islam di Tanah Melayu telah dicetuskan oleh pemikiran Kaum Muda di bawah pimpinan Sheikh Tahir Jalaluddin²¹ dan Syed Syeikh al-Hadi²² telah menyebabkan berlaku perubahan dalam proses perkembangan sejarah sosiobudaya, politik dan ekonomi orang Melayu.²³ Antara tahun 1900 hingga 1940an telah menyaksikan

¹⁸ Rahimin Affandi Abd. Rahim (2002), "Dakwah Dan Jalinan Intelektual Di Rantau Alam Melayu-Indonesia : Satu Analisa Sejarah", dalam *Seminar Antarabangsa Pengajian Dakwah Indonesia-Malaysia*, anjuran bersama Universitas Muhammadiyah Sumatera Utara dan Fakulti Pengajian Islam, UKM, pada 18hb Mei 2002, di Medan, Indonesia.

¹⁹ Auni Abdullah (2000), "*Kerajaan Melayu: Sendi Islam dalam Pemerintahan Tradisi*", dalam *Tamaddun Islam di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka h. 86.

²⁰ Mahayuddin Haji Yahaya (1998), "Abu Jabir Abdullah bin Ahmad al-Ghadamisi: Tokoh Ulama Islah di Tanah Melayu", dalam *Sejarah dan Proses Pemantapan Negara-Bangsa*, Prosiding Kongres Sejarah Malaysia Kedua, Jilid 2, h. 435.

²¹ Keterangan lanjut mengenai pelopor gerakan islah di Tanah Melayu ini sila rujuk Ismail Haji Ibrahim, Ismail Abdul Rahman dan Mat Asin Dollah (1993) "Syeikh Tahir Jalaluddin", dalam Ismail Mat (peny.), *Ulama Silam Dalam Kenangan*, Bangi: Universiti Kebangsaan Malaysia, h. 29.

²² Untuk maklumat lanjut mengenai sejarah hidup dan perjuangan beliau sila rujuk Talib Samat (1992), *Syed Syeikh al-Hadi: Sasterawan Progresif Melayu*. Kuala Lumpur: Dewan Bahasa dan Pustaka, h. 1-5, Syed Alwi al-Hady (1999), "The Life of My Father", dalam Alijah Gordon (ed.), *The Real Cry of Syed Syeikh al-Hady: With Selections of His Writings by His Son Syed Alwi al-Hady*. Kuala Lumpur: Malaysian Sociological Research Institute, p. 77.

²³ Hashim Ismail (2005), "Kaum Muda dan Pemikiran Progresif di Malaysia", dalam Hamzah Hamdani (ed.), *Islam di Malaysia dan Sastera Nusantara*. Kuala Lumpur: Gapeniaga Sdn. Bhd, h. 31.

pertentangan hebat antara dua pendekatan utama dalam menyediakan masyarakat Melayu tentang kaedah yang baik mengenai bagaimana Islam itu harus digunakan untuk berhadapan dengan pemodenan yang dibawa oleh British.²⁴

Perkembangan pemikiran kaum muda di Timur Tengah telah turut mempengaruhi perkembangan pemikiran kaum muda di Nusantara umumnya dan di Malaysia khususnya. Kesusasteraan dan dunia persuratan merupakan wadah pemikiran Melayu yang turut memainkan peranan penting dalam perubahan sikap di kalangan kaum muda dan berlaku pertentangan kaum tua yang masih mempertahankan nilai-nilai pemikiran lama.²⁵

Bagi kaum tua yang terdiri daripada ulama tradisional dan golongan pembesar Melayu demi untuk mengekalkan kesejahteraan masyarakat Melayu dan Islam itu sendiri kita perlu menganggap usaha pemodenan sebagai satu proses yang cukup berbahaya dan perlu mengekalkan cara hidup lama. Dengan kata lain, kaum tua mahukan umat Islam kembali kepada cara hidup klasik dan menolak segala bentuk pemodenan.²⁶ Ini berbeza dengan kaum muda yang telah membentuk satu pemikiran progresif sejak abad ke-20 dan mempengaruhi aliran keintelektualisme di Malaysia.²⁷ Kefahaman terhadap unsur-unsur kolonialisasi dan globalisasi telah melentur pemikiran mereka dalam menangani cabaran-cabaran bangsa dan agama. Pemikiran kaum muda disebarkan melalui media intelek sebagai *print nationalism* dan menjadi cetusan beberapa gerakan persatuan, NGO dan beberapa tokoh pemikir Melayu di Malaysia. Seterusnya pemikiran kaum muda ini telah mempengaruhi pemikiran politik moden dan lahir kesedaran terhadap proses Islamisasi secara progresif bagi institusi budaya, sosial dan politik.²⁸

Pelajar-pelajar Melayu yang menuntut di Timur Tengah pada akhir abad ke-19 dan awal abad ke-20 merupakan mereka yang mempunyai daya inisiatif yang tinggi. Ini dapat dibuktikan melalui penglibatan yang aktif dalam aktiviti berpersatuan di samping menerbitkan surat khabar dan syarikat percetakan sendiri untuk menyebarkan idea-idea kesedaran kepada masyarakat Melayu dengan lebih berkesan. Peranan yang dimainkan oleh lulusan Universiti al-Azhar dan yang menuntut di Makkah amat penting dalam menimbulkan kesedaran Melayu sebelum Perang Dunia Kedua. Selain berperanan sebagai pusat pendidikan orang Melayu ia juga telah muncul sebagai pusat perkembangan intelektualisme Melayu.

²⁴ Ibrahim Abu Bakar (1994), *Islamic Modernism in Malaya: The life and thought of Sayid Syekh al-Hadi 1867-1934*. Kuala Lumpur: Penerbit Universiti Malaya, h. 165-167

²⁵ Hashim Ismail (2005), *op.cit.*

²⁶ Ibrahim Abu Bakar (1994), *op.cit.*, h. 14-15.

²⁷ Hashim Ismail (2005), *op.cit.*

²⁸ *Ibid*, h. 32.

Penulis dapat nyatakan di sini beberapa faktor berlakunya gerakan inteligensia pelajar Melayu ketika itu. Pertama, dengan kewujudan pusat-pusat percetakan yang mencetak buku-buku dalam bahasa Arab dan Melayu untuk kegunaan Masyarakat Melayu di Hijaz dan seluruh Alam Melayu.²⁹ Kewujudan pusat percetakan ini memainkan peranan penting kerana kitab-kitab yang dicetak telah mendedahkan mereka kepada ilmu pengetahuan. Kedua, pendedahan kepada persekitaran keilmuan juga telah memberi kesan kepada perkembangan minda pelajar-pelajar Melayu yang menuntut di Makkah.³⁰

Ia ditonjolkan melalui reaksi mereka terhadap isu-isu yang dipaparkan dalam akhbar-akhbar Melayu pada waktu itu seperti *Tunas Melayu*, *Neracha*, *Idaran Zaman*, *Bahtera*, *Malaya* dan sebagainya. Para pelajar yang menuntut di sana bukan sekadar pembaca dan pelanggan tetap akhbar-akhbar tersebut tetapi turut menyumbang idea dan pandangan yang bernas untuk pembacanya. Dengan kewujudan akhbar dan majalah yang memaparkan isu-isu semasa yang berlaku di Alam Melayu, ini telah memberi kesan kepada perkembangan pemikiran pelajar-pelajar tersebut.

Oleh sebab itu, jelas menunjukkan bahawa pengaruh yang bersumber dari Timur Tengah juga telah membawa perubahan sosial dalam masyarakat apabila mereka yang mendapat pendidikan di sana yang dikategorikan sebagai ulama telah memelopori perkembangan pendidikan masyarakat Melayu. Selain corak pendidikan Timur Tengah berperanan menyebarkan budaya intelektual ia juga merupakan sumber orang Melayu menerima kesedaran politik yang awal. Buktinya antara pengaruh awal yang menyemai benih kesedaran kebangsaan kepada orang Melayu ialah gagasan idea Pan-Islamisme yang berkembang pesat di Timur Tengah pada akhir abad ke-19 dan awal abad ke-20.

Hasil daripada itu, wujud beberapa gerakan Islam yang membawa idea kesedaran Islam di tanah air umpamanya yang dibawa sendiri oleh bekas pelajar Madrasah Idrisiah dan murid Sheikh Abdullah Fahim iaitu Abu Bakar al-Baqir yang menubuhkan kumpulan Hizbul Muslimin pada 14 Mac 1948. Tetapi pertubuhan ini dilihat sebagai memberi ancaman lalu pihak penjajah mengharamkannya pada Ogos 1948.³¹ Belum pun sempat gerakan ini menapak di Tanah Melayu lalu ia diharamkan kerana Hizbul Muslimin didakwa parti ekstremis agama Islam. Padahal British tidak mahu kumpulan ini mendapat sokongan rakyat dan seterusnya mencapai kemerdekaan untuk membentuk negara Islam.

²⁹ Mohammad Redzuan Othman (2006), *Islam dan Masyarakat Melayu: Peranan dan Pengaruh Timur Tengah*, Kuala Lumpur: Penerbit Universiti Malaya, h. 67.

³⁰ *Ibid.*

³¹ Nabir b. Haji Abdullah (1973), *Maahad Il Ihya Assyarif Gunung Semanggol 1934-1956*, Latihan Ilmiah, Universiti Kebangsaan Malaysia, Bangi, h. 30. Lihat Juga petikan dari buku kajian Nabir b. Haji Abdullah (2000), "Ketokohan Seorang Anak Murid Syekh Abdullah Fahim", dalam *Jurnal Khas Madrasah Idrisiah 2000*, h. 26.

2) Antara Ulama Yang Berperanan Dalam Perkembangan Pendidikan Islam di Madrasah Idrisiah Sebelum Merdeka

Di antara ulama-ulama tersohor yang berjaya membawa kegemilangan Madrasah Idrisiah sebelum merdeka ialah:

- 1) Tuan Haji Muhammad bin Haji Salleh (1922-1928)
- 2) Tuan Haji Abdullah Maghribi (1928-1932)
- 3) Tuan Sheikh Abdullah Fahim Haji Ibrahim (1932-1948)
- 4) Tuan Sheikh az-Zubair Haji Ahmad (1948-1956)

Tuan Haji Muhammad Haji Salleh (1922-1928)

Sejurus selepas Madrasah Idrisiah berjaya ditubuhkan secara rasminya, baginda Sultan Iskandar telah menitahkan Tuan Haji Muhammad bin Haji Salleh untuk menjadi mudir Madrasah Idrisiah yang pertama iaitu pada tahun 1922-1928.³² Beliau berasal dari Kelantan dan sebahagian besar hidup dan pendidikannya dihabiskan di Mekah. Beliau dijemput oleh Sultan Iskandar Shah untuk membuat perancangan mendirikan sebuah madrasah dan segala gerak kerja dan urusan pentadbiran diserahkan kepadanya untuk diuruskan dengan baik dan berkesan. Sepanjang pentadbirannya, beliau telah dibantu oleh 2 orang guru iaitu Tuan Habib bin Abdullah dan Haji Othman Yaakub.³³ Dengan tiga orang guru inilah mereka telah mendidik penuntutnya sehingga berjaya menamatkan pelajaran di sekolah ini dengan baik. Pelajar sulung madrasah Idrisiah pada tahun 1922 adalah seramai 23 orang anak yatim dan kesemuanya adalah lelaki. Mereka yang mendaftar ketika itu tidak dikenakan sebarang yuran. Tiga tahun pertama pembukaan madrasah Idrisiah hanya menerima anak-anak yatim sahaja dan selepas itu barulah perubahan dilakukan.

Perubahan awal yang dibuat oleh mudir pertama ini ialah dengan menambah bilangan kemasukan pelajar lelaki yang mana sebelum ini terhad kepada anak-anak yatim sahaja tetapi kini ia terbuka kepada umum. Namun begitu, kemasukan tersebut hanya di buka kepada pelajar lelaki sahaja. Hal ini berlaku berikutan permintaan yang sangat menggalakkan dari masyarakat yang berada di sekitar Bukit Chandan dan Kuala Kangsar untuk menghantar anak-anak mendalami ilmu agama di samping lahir kesedaran tentang pentingnya ilmu kepada mereka kelak. Haji Muhammad Haji Salleh sempat berkhidmat sebagai mudir selama enam tahun dan meninggal pada tahun 1928. Walaupun dalam tempoh yang singkat, madrasah Idrisiah telah banyak menimba pengalaman dalam mempertingkatkan potensi dan kecemerlangannya sebagai sebuah sekolah agama pertama di negeri Perak. Haji Muhammad Salleh ialah mudir yang sangat komited dengan tugasnya dan berusaha keras dalam membangunkan madrasah.

³² Mohammad Redzuan Othman (2006), *op.cit.*

³³ Abas Bin Awang (1974), *Sejarah Kuala Kangsar 1874*, Latihan Ilmiah, Universiti Kebangsaan Malaysia, Bangi.

Penumpuannya itu menjadi titik tolak ke arah melahirkan tokoh-tokoh ulama dan umara' yang disegani.

Syeikh Abdullah Maghribi (1928-1932)

Mudir Madrasah yang kedua ialah Syeikh Abdullah Maghribi yang mula menggantikan Tuan Haji Salleh pada 1928-1932.³⁴ Beliau datang dari Arab Mekah dan mempunyai kelulusan yang tinggi dalam pelajaran agama serta turut miliki diploma dalam bidang pendidikan. Sebelum mengajar di Madrasah Idrisiah, beliau pernah menjadi tenaga pengajar di Madrasah Al-Mashor Pulau Pinang. Sewaktu beliau memegang tampuk pentadbiran Madrasah Idrisiah, ia telah menjadikan madrasah ini semakin terkenal dan di waktu inilah pelajar sulung Madrasah Idrisiah dikeluarkan.

Di bawah pimpinan Syeikh Abdullah Maghribi, beliau amat mengambil berat tentang mutu pencapaian pelajarannya. Beliau akan memaksa penuntutnya untuk solat berjemaah di Masjid Ubudiah yang terletak dihadapan madrasah. Di zaman Syeikh Abdullah Maghribi, masyarakat mula melihat wibawanya pelajar-pelajarnya kerana sebahagian besar penuntut-penuntut terawal ini mereka telah ditawarkan menjadi khadi, pegawai-pegawai agama dan guru-guru di madrasah lain yang baru dibuka. Buat pertama kalinya, Madrasah Idrisiah telah membuka lembaran baru dengan membuka peluang kepada seluruh masyarakat Islam untuk belajar di sana. Setelah asas pembinaan madrasah ditugaskan kepada Tuan Haji Nawawi dan pengajaran asas telah dibina oleh Tuan Haji Muhammad Haji Salleh, maka Syeikh Abdullah Maghribi menampakkan hasilnya.

Kehadiran Syeikh Abdullah Maghribi di madrasah ini telah menerapkan idea-idea 'Islah Islamiah' iaitu kelompok Kaum Muda. Gerakan Islah Islamiah atau reformasi Islah adalah merupakan satu usaha yang bertujuan untuk memurnikan kembali ajaran Islam yang telah disalah tafsir oleh golongan ulama lama.³⁵ Gerakan ini cuba untuk mengembalikan kedudukan ajaran Islam sebagai *ad-din* yang mencakupi seluruh kehidupan yang berteraskan konsep *Islam is the way of life*.

Pada waktu itu, pertambahan pelajar Madrasah Idrisiah semakin berkembang hingga meningkat kepada 150 orang. Disebabkan peningkatan ini, tenaga pengajar juga turut bertambah untuk memberi kemudahan pengajaran kepada para pelajar. Antara guru baru yang dilantik ialah Syeikh Ali Maqsuri, Ustaz Abdul Razak dan Ustaz Muhammad Fadzil yang kesemuanya berasal dari Pulau Pinang hanya Ustaz Muhammad Nor Faiz yang berasal dari Perak.³⁶ Namun pentadbiran Syeikh Abdullah Maghribi ini berakhir pada 1932 kerana

³⁴ Cenderamata Jubli Emas Madrasah Idrisiah Bukit Chandan Kuala Kangsar, Perak.7.9.1972.

³⁵ Mohd Sarim Mustajib (1976), Syeikh Abdullah Maghribi: Pendidikan dan Kaum Muda, dalam *Jebat*, Bil. 5/6. Bangi: Jabatan Sejarah, Universiti Kebangsaan Malaysia.

³⁶ Abas Bin Awang (1974), *op.cit*, h. 32.

beliau terpaksa pulang semula ke Mekah atas beberapa sebab. Satu sumber mengatakan beliau berhenti kerana segala usaha yang dilakukannya tidak disenangi oleh Jawatankuasa sekolah itu. Ini berikutan sikap tegasnya yang menolak perkara-perkara bida'ah yang dilakukan oleh masyarakat Melayu di situ dan beliau turut dituduh sebagai ahli Kaum Muda yang mahu menyebarkan fahamannya di madrasah ini.³⁷

Syeikh Abdullah Fahim (1932-1948)

Pada tahun 1932-1948 Madrasah Idrisiah ditadbir pula oleh Tuan Guru Syeikh Abdullah Fahim atau lebih dikenali dengan nama Pak Him. Beliau merupakan anak kepada Tuan Haji Ibrahim, seorang guru agama yang terkenal di Mekah Mukarramah dan datang kepada Dato' Seri Abdullah Badawi, mantan Perdana Menteri Malaysia. Sejak kecil, beliau dibawa oleh bapanya ke Mekah dan secara langsung telah mendapat pendidikan agama di al-Makkah al-Mukarramah. Beliau merupakan lulusan tinggi Masjidil al-Haram, Mekah. Syeikh Abdullah Fahim merupakan ulama yang terkenal abad kedua puluh sebaris dengan angkatan Tok Kenali di Kelantan.³⁸ Mereka juga adalah dua sahabat baik yang selalu berutus surat. Sebelum memulakan perkhidmatannya di madrasah ini, beliau pernah mengajar di Sekolah Arab Limbongan Kapal Kedah dan Dairatul Maarif Wataniah di Kepala Batas.

Beliau sangat arif dalam 'Ilmu Falak' dan 'Hadith'. Kemahiran beliau dalam kedua-dua ilmu ini telah membolehkan beliau memahami pengertian fahaman aliran Kaum Muda dan Kaum Tua sepenuhnya. Menurut beliau, apa yang penting bukannya perbalahan, membetuli atau menyalahkan. Tetapi adalah harus berusaha menyebarkan pendidikan agama Islam yang secukupnya melalui pendirian atau penubuhan lebih banyak madrasah.³⁹ Beliau juga merupakan ahli falak dan orang yang bertanggungjawab memperkenalkan pengajian Ilmu Falak di Madrasah Idrisiah. Kealimannya sangat luas mencakupi banyak ilmu tentang bidang agama Islam. Beliau dikatakan di antara ulama yang mampu mengeluarkan zih-zih falak syarie. Beliau telah berkhidmat selama 16 tahun pada madrasah ini dan sepanjang tempoh itu telah lahir beberapa tokoh ternama Perak antaranya ialah, Tuan Haji Asa'aya- Mufti Perak Ke-4, Dato' Abu Hasan bin Abd. Majid-Mufti Perak ke-5 dan juga Ustaz Haji Abu Bakar Al Baqir- pejuang kemerdekaan dan pengasas Maahad Ehya Il as-Syarif.⁴⁰

Jika pada tahun sebelumnya para pelajar adalah 150 orang, sewaktu beliau menjadi mudir bilangan pelajar bertambah lagi kepada 250 orang dan tujuh orang guru baru telah dilantik. Beliau telah melipat gandakan usaha mudir sebelumnya dan telah menjadikan madrasah ini terkenal di seluruh Malaya.

³⁷ Maemon Hj. Md. Sabri (1974), *Sejarah Pendidikan Agama Islam di Perak*, Latihan Ilmiah, Jabatan Sejarah, Universiti Kebangsaan Malaysia, Bangi, h. 42.

³⁸ Abas Bin Awang (1974), *op.cit*, h. 36.

³⁹ Nabir b. Haji Abdullah (1973), *op.cit*, h. 34.

⁴⁰ Pengasas Maahad Ehya As-Syariff Gunung Semanggol Perak.

Dikatakan juga cara penyampaian pelajaran yang dibuat oleh beliau adalah berbentuk hafalan ataupun hafazan. Syeikh Abdullah Fahim merupakan seorang ulama yang mempunyai prinsip pendidikan yang jelas. Sebagai seorang ulama yang tegas beliau sentiasa memantau pergerakan pelajar-pelajarnya. Sebagai contoh beliau sering membuat *spot check* mengejut terhadap pelajar-pelajarnya yang meninggalkan sembahyang subuh di asrama. Beliau begitu tegas dalam hal pendidikan pelajar dan mengutamakan disiplin Islam dalam menyampaikan pengajarannya. Terdapat sembilan prinsip pendidikan beliau iaitu;

1. Mengemukakan tafsiran pada ayat-ayat Al-Quran secara *tahqiq*. Berpandukan tafsir-tafsir muktabar serta meletakkan fahaman khas dan amnya. Semua pelajar beliau pada peringkat tinggi digalakkan membaca tafsir Al-Baidhawi, Al-Khazim, An-Nasafi dan Ibnu Abas. Semua pelajar baru dan lama diwajibkan mengikuti pengajian umum membaca tafsir *al-Jalalain* pada tiap-tiap selepas solat subuh dan maghrib.
2. Meneliti hadis dengan faham *muafiqah* dan *muqalaqah*.
3. Mengikuti matan-matan ilmu tauhid dan fikah. Dihafal dan difahamkan pengertiannya.
4. Menetapkan ujian secara *umumi* terus berjalan di samping persekolahan.
5. Semangat belajar dan mengajar dan meletakkan usaha belajar dan mengajar perkara utama dan paling dihormati dalam kehidupan.
5. Menyebarkan fahaman kitabnya.
6. Tidak menimbulkan masalah khilafiah untuk fahaman orang ramai dan mengamalkan pendapat ahli Sunnah Wal Jamaah dan Mazhab Syafie dalam pegangan tauhid dan fiqah
7. Sekolah berhampiran masjid untuk latihan rohani dan asuhan ibadat kepada pelajar-pelajarnya.
8. Menggunakan kitab-kitab bahasa Arab dalam semua mata pelajaran *Umumi* dan persekolahan.⁴¹

Dengan itu, beliau sangat disegani kerana kewarakkannya dan selain di Perak peranannya juga turut meninggalkan kesan di Pulau Pinang. Di atas keprihatinan beliau terhadap kecemerlangan pelajar-pelajarnya, hubungan dengan sultan Perak menjadi nadi utama mempertingkatkan mutu pendidikan madrasah yang dipimpinnya. Walau bagaimanapun, kegemilangan madrasah ini sebagai sebuah pusat pendidikan yang masyhur telah terjejas rentetan daripada berlakunya peristiwa Perang Dunia Kedua. Madrasah Idrisiah mengalami zaman kemerosotan dan sistem pelajarannya yang dahulu berjalan dengan baik kini tidak lancar lagi.

Tuan Sheikh Haji Az-Zubair Haji Ahmad (1948-1976)

Akibat daripada persaraan Sheikh Abdullah Fahim Haji Ibrahim, Madrasah Idrisiah telah kehilangan seorang ulama yang berkalibar membawa era kecemerlangan madrasah tersebut. Selang beberapa bulan Madrasah Idrisiah

⁴¹ Jurnal Khas Madrasah Idrisiah (2000), *op-cit.*, h. 20-25.

tidak mempunyai penggerakannya. Akhirnya telah ditemui seorang ulama muda yang baru sahaja menghabiskan pengajiannya di tanah suci Makkatul Mukarramah. Pihak jawatankuasa Tadbir Madrasah Idrisiah telah bersetuju dengan perkenan Sultan untuk melantik Tuan Sheikh Az-Zubair menjadi mudir yang ke empat mulai tahun 1948. Dengan pengalaman dan peranannya membuka institut pengajian di Mekah, maka sewajarnya beliau berjaya membawa Madrasah Idrisiah ke arah kecemerlangan lebih-lebih lagi Madrasah ini di bawah naungan sultan.⁴²

Syeikh Az-Zubair adalah penyambung zaman kegemilangan Madrasah Idrisiah yang telah dilakukan oleh Syeikh Abdullah Fahim. Beliaulah mudir yang paling lama berkhidmat di Madrasah Idrisiah selama hampir 28 tahun. Cintanya terhadap Madrasah Idrisiah amat besar apabila beliau mewasiat kepada keluarganya supaya sebahagian daripada hasil rumah di Teluk Intan terus disumbangkan untuk membantu anak-anak yatim di Madrasah Idrisiah.⁴³ Perwatakan yang lembut pada waktu normal atau biasa dan tegas serta berani pada waktu tertentu. Beliau juga bergiat dalam pergerakan I1 Ihya antara tahun 1947-1948.⁴⁴ Seperti mudir-mudir sebelum ini, beliau amat bertegas dalam soal penghayatan Islam khususnya mengenai sembahyang berjamaah di Masjid Ubudiah.

Pendekatan yang tegas terhadap pelajar-pelajarnya, supaya bersembahyang secara berjamaah merupakan faktor pendorong ibubapa untuk menghantar anak-anak mereka ke Madrasah Idrisiah. Sambutan ibubapa terhadap madrasah ini amat menggalakkan. Pada tahun 1966 terdapat lebih kurang 385 orang penuntut. Sikap tegasnya, terhadap pelajar-pelajarnya menjadikan buah mulut masyarakat khususnya pelajar-pelajar yang meninggalkan sembahyang. Semasa pemerintahan Sultan Yusof Izzuddin Shah (1948-1963), Sultan Perak yang ke 32, beliau telah menitahkan Tuan Syeikh Az-Zubair mengadap baginda, kerana baginda menerima aduan bahawa Sheikh Az-Zubair memukul pelajar-pelajarnya kerana meninggalkan sembahyang berjamaah. Namun penjelasan yang diberikan oleh Syeikh Az-Zubair menyebabkan Sultan Yusof menitahkan agar gaji bulanan beliau dinaikkan sebanyak lima puluh ringgit.⁴⁵ Dengan ketegasan tersebut menyebabkan nama Madrasah Idrisiah semakin bertambah harum.

Dalam zaman pemerintahan Sultan Yusof, baginda begitu mengambil berat tentang prestasi Madrasah Idrisiah. Malah sikap prihatin baginda sultan sering menghulurkan derma bagi kemajuan Madrasah Idrisiah setiap kali baginda menyambut hari keputeraan. Baginda pasti akan menjemput penuntut madrasah ke jamuan makan baginda di Istana Iskandariah. Pada tahun 1960an, Madrasah

⁴² *Cenderamata Jubli Emas*, Madrasah Idrisiah Bukit Chandan, Kuala Kangsar, The United Press, Pulau Pinang, 7 September, 1972.

⁴³ *Al-Fikrah Edisi Milenium* (2000), *Madrasah Idrisiah*, Bil: 008. h. 13.

⁴⁴ Nabir bin Haji Abdullah (1976), *Maahad Il Ihya Assyariff Gunung Semanggol 1934-1959*, Jabatan Sejarah Universiti Kebangsaan Malaysia, h. 95.

⁴⁵ Musa Bin Zainuddin (2000), *op.cit*, h. 17.

Idrisiah terus menempa nama di bawah pimpinan Syeikh Az-Zubair. Dalam mendidik pelajarnya Syeikh Az-Zubair menjalankan pelbagai program ko-kurikulum. Aktiviti ko-kurikulum dilaksanakan samada program sukan ataupun berpersatuan. Latihan syarahan dan pidato diperkenalkan bagi mengasah bakat kepimpinan anak muridnya. Di Madrasah Idrisiah, kebanyakan mata pelajarannya adalah dalam bahasa Arab, namun pengajaran Bahasa Inggeris juga diutamakan. Bagi meningkatkan penggunaan bahasa Inggeris, beliau telah mengadakan minggu bahasa seperti syarahan, pidato dan sebagainya. Sumbangan dan peranan yang dijalankan oleh Syeikh Az-Zubair begitu bermakna dan sepatutnya mendapat sanjungan yang tinggi.

Pada masa inilah bermulanya perbincangan-perbincangan untuk mengadakan kelas akademik kepada pelajarnya seiring perkembangan pendidikan sekolah-sekolah yang ditadbir oleh kerajaan. Perbincangan panjang lebar dijalankan bagi memastikan pelaksanaan matapelajaran akademik dilaksanakan.⁴⁶ Pelajaran akademik yang dibincangkan dalam mesyuarat Lembaga Amanah Wakaf Al-Marhum Sultan Idris dibahaskan setelah menerima desakan daripada pelajar-pelajarnya.⁴⁷ Akibat desakan-desakan yang dilakukan oleh pelajar-pelajar Madrasah yang memerlukan pelajaran akademik maka satu kertas kerja telah dirangkasupaya pelajaran Bahasa Arab dan Ugama dilaksanakan pengajaran dengan pelajaran akademik.⁴⁸ Pada tahun 1975, Jawatankuasa Madrasah Idrisiah telah bersetuju untuk mengadakan matapelajaran akademik bersama dengan pelajaran ugama dan Bahasa Arab dalam penggal ke tiga persekolahan pada tahun itu. Jawatankuasa juga telah memohon peruntukan sebanyak RM 3000 dari Pemegang Amanah Ugama dan Khairat Al-Marhum Sultan Idris bagi melaksanakan program pendidikan tersebut.⁴⁹ Program pendidikan akademik ini dilaksanakan bagi memenuhi hasrat pelajar - pelajar dan mengikut arus perdana pendidikan negara.

Di penghujung tugasnya menjadi mudir di Madrasah Idrisiah, penuntut-penuntut Madrasah Idrisiah semakin berkurangan. Walaupun usaha dijalankan untuk memulihkan Madrasah Idrisiah namun usaha yang dijalankan tidak berjaya. Sambutan Jubli Emas sebagai usaha pemulihan tidak mendapat sambutan daripada pihak jawatankuasa tadbir madrasah. Persatuan murid tua yang pernah memohon untuk mengadakan mesyuarat pada tahun 1974 telah ditolak oleh Jawatankuasa Tadbir ketika itu. Zaman kemerosotan terus berlaku antara tahun 1976 hinggalah pada tahun 1985. Majlis Ihtifal atau penyampaian anugerah dan

⁴⁶ Lihat minit mesyuarat bertarikh 1.2.75. Bil (16), dlm. MIBCKK. 1/74.

⁴⁷ Lihat minit mesyuarat bertarikh 27.4.74. bil (5), dlm. MIBCKK. 1/74.

⁴⁸ Lihat kertas kerja bagi memajukan Madrasah Idrisiah, 22 April 1975. Dari Pejabat Orang Besar Jajahan. Lihat juga Surat, Dato' Setia Abdul Wahab bin Nordin AMP, PPT PJK, Pengerusi Jawatankuasa Madrasah Idrisiah Bukit Chandan, Kuala Kangsar, 23.4.1975 dalam fail O.B.J.P. Bit (29) No. 38/74.

⁴⁹ Surat dari Dato' Setia Abdul Wahab bin Nordin AMP, PPT, P1K, Pengerusi Jawatankuasa Madrasah Idrisiah Bukit Chandan. Kuala Kangsar, bertarikh 23 April 1975. dlm Fail O.B.J.P bil 27. NO. 38/74.

sijil yang dilaksanakan setiap tahun bagi memberikan penghargaan kepada pelajar-pelajar yang cemerlang tidak dijalankan antara tahun 1972 hingga 1985.

Dalam konteks ini, peranan sultan adalah amat penting bagi melihat pembangunan Madrasah Idrisiah. Pada setiap kali Majlis Ikhtifal dilaksanakan, sultan yang menduduki takhta kerajaan pasti akan hadir menyampaikan penghargaan. Amalan tradisi ini berterusan sehinggalah di bawah pemerintahan Sultan Yusuf Izzuddin Shah (1948-1963). Dalam zaman pemerintahan Sultan Idris Shah (1963-1984), baginda hanya sekali menyertai majlis-majlis rasmi Madrasah Idrisiah iaitu Jubli Emas pada tahun 1972. Keadaan ini memperlihatkan peranan sultan dan ulama amat penting dalam membangunkan Madrasah ini. Sheikh Az-Zubair telah mengundurkan diri dan menjadi Mudir Madrasah Idrisiah pada tahun 1976, kerana keuzurannya yang tidak memungkinkan beliau terus berkhidmat di Madrasah tersebut.

Kesimpulan

Ketokohan ulama sebagai pembimbing ummah memang tidak boleh dipandang ringan. Hal ini kerana mereka sedaya upaya membantu ummah dalam pelbagai zaman dan situasi termasuklah di Madrasah Idrisiah. Perkembangan yang berlaku dari tahun 1922 hingga merdeka telah memperlihatkan bagaimana sultan dan ulama berperanan dalam memajukan madrasah. Ulama yang berwibawa dan peranan sultan terhadap perkembangan Islam menjadi fokus utama perkembangannya di madrasah tertua di Perak. Perhatian yang serius ditumpukan oleh sultan Perak dan ulama-ulama yang menjadi mudir di Madrasah Idrisiah ini telah berjaya melahirkan tokoh-tokoh penting dalam masyarakat. Berkat kesungguhan dan kegigihan ulama yang mentadbir dan mendidik para pelajar sebelum merdeka akhirnya mereka atau ulama dan umara beroleh kejayaan. Ini jelas menunjukkan hubungan yang rapat antara ulama dan sultan amat penting bagi mempertingkatkan syiar Islam melalui sistem Pendidikan Islam yang telah di perkenalkan di madrasah ini.

Sesuatu yang harus dilihat juga ialah peranan yang dimainkan oleh para ulama di negeri Perak. Mereka telah berusaha sedaya upaya untuk terlibat membantu masyarakat. Walaupun sebahagian mereka pernah dituduh menentang penjajah Barat tetapi ia tidak sedikit pun menjejaskan usaha mereka untuk menyampaikan ilmu. Kecintaan mereka kepada ilmu telah memberi kesan yang sangat baik kepada perkembangan madrasah terutama Madrasah Idrisiah yang kekal masyhur sehingga hari ini.

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A Comparative Analysis Of Ibn Sina And Al-Ghazali: Their Philosophical Underpinnings And Contributions Toward Muslim Education

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Abstract

Islamic Civilisation has witnessed the blossoming and diversification of intellectual and scientific achievements through its varied prominent scholars and thinkers. This paper focuses on two of the most distinguished among them – Ibn Sina and Al-Ghazali. The main aim of the paper is to analyse and accentuate the similarities and differences in both scholars' theoretical underpinnings and its effects on the pursuit of knowledge. The paper begins by explicating the concept of knowledge from the Islamic perspective. This is followed by descriptions on the backgrounds of both scholars and a comparison of their theoretical foundation. The paper concludes that the juxtaposition of these scholars definitely brings out their similarities while simultaneously highlights their point of divergent. Both scholars displayed a very close relationship between their intellectual quest and the recognition of God as the Ultimate Truth. This relationship is not only evident in their writings and thoughts but also in their personal conduct. God bears witness that there is no God but He, and the angels and men endued with knowledge, established in righteousness.¹

Introduction

Ibn Sina and Al Ghazali were two of the most distinguished and prominent Muslim scholars of all time. Though they lived during different eras, their intellectual ingenuity and prolific scholarly contributions gained them a respectable position not only in the Muslim world but also in the West. Hence they were known as 'Avicenna' and 'Al Gazel' respectively by the Westerners. Their acclaimed works expanded the depth and breadth of knowledge that they were regarded as the *magnum opus* of the different fields until today. Their exuberance and zest for knowledge was so profound and unparalleled to any of the contemporary scholars. It was their strong love and honest commitment for the search of knowledge that provided them the endless motivation to produce their most exceptional works.

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¹ Surah Al-Imran, 18.

Nevertheless, before a thorough deliberation is made on these two renowned scholars, an explication on the concept of knowledge from the Islamic perspective is most apt at this juncture in order to better appreciate the scholars' contributions in the realm of knowledge and intellect.

Knowledge is placed at the greatest pinnacle in Islam. Indubitably it is the source for man to know the Ultimate Reality, to profess and strengthen his devotion and conviction to the Divine Power and to acknowledge that everything belongs to Him (including knowledge) and that one day everything will return to Him. On a more temporal level, it is a means for man to fulfill his responsibilities in conducting his worldly affairs which consequently should also lead him closer to the Almighty since these worldly affairs are '*ibadah*' to show his piety for Him. Thus, it could be deduced that from the Islamic perspective the multitude and multifarious knowledge possess one ultimate aim which is to know the Eternal Creator.

The importance of knowledge in Islam is most clearly depicted since the dawn of the conception and creation of man. Surah Al-Baqarah verses 30-39 illustrates a conversation between God and the angels on the creation of Adam as the vicegerent or '*khalifah*' on earth. The angles that were initially skeptical of this magnanimous plan were put at ease by God upon witnessing Adam's ability to recite 'names of things' which were taught to him by Allah. They acknowledged their ignorance and limited knowledge and they displayed their respect toward Adam by prostrating, except Satan. In this short but crucial episode, Allah has highlighted three important lessons for Muslims. Firstly, He illustrated the significance of the teaching and learning process whereby He was the teacher and Adam was the student; secondly, the knowledge on the 'names of things' which Allah has bestowed Adam has given him dignity over those who were ignorant; and thirdly, the element of knowledge in the 'names of things' indicates that all knowledge commences from Him and belongs to Him.

Besides that, the first revelation by the Almighty to Prophet Muhammad (SAW) clearly accentuates the injunction for Muslims to read and empower themselves with knowledge in order to pledge their obedience to Allah. Verses 1-5 in Surah Al-Alaq, particularly the words '*iqra*' and '*kalam*', encapsulate a strong call for the believers to be 'literate' and thus knowledgeable so as to be closer to the Creator. The arrival of the last Prophet also has brought the light or '*nur*' on the ignoramus or '*jaahil*' and salvaged them from their state of '*kufur*' to the state of enlightenment.

These two fundamental evidences clearly depict the fact that the concept of knowledge from the framework of Islamic epistemology cannot be detached from the spiritual or transcendental entity for it is firmly entrenched in the Power of Divinity as its most fundamental thrust. Hence, the search for knowledge becomes mandatory on all believers as mentioned by the Prophet SAW that "Seeking

knowledge is obligatory on every Muslim”.² In Islam, the quest for knowledge does not only connote a physical, emotional and mental engagement but more importantly it also involves the spiritual commitment where it is considered as an ‘*ibadah*’ which is to seek to know the Ultimate. By being knowledgeable one will gain closer proximity to the Almighty and hence build on his faith or ‘*aqidah*’.

In my opinion, Ibn Sina and Al-Ghazali were two Muslim scholars *par excellence* who embodied the true essence of the spirit of intellectual quest as promulgated by Islam. Despite some fundamental differences in their approaches, both scholars held strongly to the premise that knowledge and Islam are intricately intertwined. Thus, this paper attempts to deliberate on these two exceptionally remarkable scholars in terms of the similarities and differences on their philosophical views; their effects on Muslim education; and lessons that can be learnt from their personal conducts.

Background- Ibn Sina

In 980 AD in the village of Afshana in Bukhara, the Muslim world received the birth of one of the most renowned Islamic scholars who contributed significantly to the glory of the Golden Age of Islamic Civilisation. His name was Abu Ali al-Hussain Ibn Abdallah Ibn Sina.³ His scientific and inquisitive inclinations were cultivated from a very tender age by the intellectual setting of his own family. His father, Abdullah Ibn Ali Ibn Sina was one of the governors serving the Samanid Dynasty. He himself was a very learned and scholarly figure who appreciated intellectual debates and discourses which were commonly held in the vicinity of his household. During these occasions, Ibn Sina albeit still young, would never fail to join his father and his companions. After their discussions were over, he then would start to seek clarification from his father on the issues previously discussed.⁴ It was most obvious that these intellectual discourses were the initial impetus in developing his spirit of inquiry that eventually led him to make enormous significant contributions to the Muslim world throughout his life. Besides that, his father was also very concern about his education. Since young, he received tutoring from and made acquaintances with the best teachers during his time. For instance, he studied Arabic from Abu Bakar Ahmad b. Muhammad al-Barqi al-Khwarizmi; he attended Mahmud ‘as-Massah’ school to study philosophy, geometry and Indian mathematics; and he gained a new interest in theoretical sciences and philosophical studies under the tutelage of Abu Abdallah al-Natli who also introduced him to Aristotelian doctrines.⁵ Thus, it was no surprise that before reaching 10 years of age, he already knew the Al-Quran and other major texts and

² Sahih Bukhari.

³ Abd Rahman Al Naqib, Avicenna, International Bureau of Education, Vol.XXIII, no. 1 / 2, 1993, p. 53.

⁴ Ibn Sina – Pakar Perubatan (Siri Tokoh Cendekiawan Islam), Trans., Abd Karim Mustafa (2003), DBP: KL, p.2.

⁵ Abd Rahman, Avicenna, p. 54

before he was 18, he was already a renowned figure in philosophical inquiries and medical sciences.⁶

The promotion for a vigorous and prosperous quest of scientific inquiry during the reign of the Abbasid Caliphate was another fundamental factor that contributed significantly toward Ibn Sina's thirst for knowledge and intellectual ingenuity. His acquaintance with Amir Nuh ibn Mansur (976-997) has enabled him to gain admission to the royal library.⁷ It is important to note that during this time a huge number of philosophical and scientific works especially from the Greeks have already been translated into Arabic.⁸ Thus, his access to the Prince's library provided him a wonderful opportunity to enjoy the wealth and treasure of knowledge particularly the works of Aristotle.⁹

Despite his chaotic life and inadvertent involvement in the political turmoil around him, he was able to compose valuable works which were very much sought after and referred to in the Middle East and Europe for many centuries. Among his major contributions were *Al-Qanun fi al-Tibb (The Canon of Medicine)* - a very systematic and comprehensive book on medicine; and *Kitab al-Shifa (The Book of Healing)* – his voluminous work on philosophy, mathematics, logic, natural sciences, psychology, geometry, astronomy, arithmetic and music.¹⁰ Others were *Kitab al-hasil wa'l-mahsul* dealing with various sciences, *Kitab al-majmu'* on mathematics and *Kitab al-birr wa'l-ithm* on ethics.¹¹

He passed away on a Friday in the month of Ramadhan in 1037 C.E. after suffering from colic. He was buried in Hamadan.¹²

Background- Al-Ghazali

⁶ *Ibid.*, p. 54.

⁷ This relationship was developed after he was able to cure the Amir of his illness when other physicians have failed. Ibn Sina – Pakar Perubatan (Siri Tokoh Cendekiawan Islam). Translator Abd Karim Mustafa (2003), DBP: KL, pp.13-17.

⁸ For an in-depth elaboration on the translation project initiated by Caliph Al-Ma'mun see The American Scientific Affiliation, "Al-Ghazali Contra Aristotle: an Unforeseen Overture to Science in 11th Century Baghdad"; available from www.asa3.org/ASA/PSCF/1994/PSCF3-94Aulie.html; Internet; accessed 27 February 2010.

⁹ Masarrat Husain Zuberi (1992), *Aristotle 384-322 B.C and Al Ghazali 1058-1111 A.D.* (Noor Publishing House: India, p.18.

¹⁰ Islamonline.net, "Great Muslim Scholars –Avicenna"; available from www.islamonline.net/servlet/Satellite?c=Article_C&cid=1158321476432&pagename=Zone-English-HealthScience/HSELayout; Internet; accessed 27 February 2010.

¹¹ "Abu'l 'Ali al-Husayn b. 'Abd Allah ibn Sina (370/980-428/1037)"; available from www.cis-ca.org/voices/s/ibnsina_mn.html; Internet; accessed 27 February 2010.

¹² Abbas Mahmud Aqqad (1988), *Filsafat Pemikiran Ibn Sina*, Pustaka Mantiq: Indonesia, p.27

Twenty-one years after the death of Ibn Sina in 1037 AD, Muslim world celebrated the arrival of another prominent Muslim scholar. Abu Hamid Mohammad ibn Muhammad Al-Ghazali was born in 1058 AD near Tus in the vicinity of Khorasan into an ordinary family whose father was a wool spinner.¹³ Al-Ghazali was exposed to Sufism since young because his father was a traditional Sufi and after his father's death he and his younger brother were placed under the care of one of his father's Sufi friends.¹⁴ He started his formal education at a madrasa where he learned the different branches of religious studies.¹⁵ At 23, he travelled to Nishapur to study at the Nizamiyyah of Baghdad under the guidance of a famous scholar Abu'l Ma'ali Juwayni, or better known as Imam al-Haramayn. After the death of his teacher, he was appointed the head professor at the school by the then Vizier Nizam Al-Mulk. He lectured approximately 300 students every year and his involvement in Islamic debates has shot his name to fame within a short period of time.¹⁶ In 1095, due to a 'spiritual crisis', he abandoned his career at Nizamiyyah and left Baghdad for Damascus.¹⁷ The intricacy of this internal struggle and spiritual search for *ilm al-yaqiniyy* or peremptory knowledge during the crisis was well deliberated in a book *Munkidh Min al-Dalal* or Deliverance from Error where he mentioned that the crisis was resolved by "a light which God Most High caused to penetrate into my heart – the light which illuminates the threshold of all knowledge."¹⁸ As a result, he rejected all material wealth and fame to lead the life of a Sufi.

Al - Ghazali was indeed a very loud and critical figure in protecting the sacredness and purity of the Islamic religious sciences. Hence, this has earned him the title *Hujjatul Islam* or Proof of Islam. It must be understood that during his time the Islamic knowledge was very much tainted with alien elements due to its exposure and encounter with various foreign cultures such as the Greeks and Hellenistic philosophy.¹⁹ Believing that he is the promised revivifier whom God sends during each century, he took it as his responsibility to not only cleanse himself but also purify the Islamic body of knowledge from corrupt elements. Thus, during his period of seclusion, he wrote an encyclopedic work *Ihya' 'Ulum ad-Din* or The Revival of the Religious Sciences. This voluminous piece is divided into four categories – the Acts of Worship, the Usages of Life, the Destructive Matters

¹³ Wool spinner or 'ghazzal'. This is how he acquired the title Ghazzaliy. Mustafa Abu-Sway. *Al-Ghazzaliyy- a study in Islamic epistemology*. (DBP: K.L,1996) p.16.

¹⁴ Nabil Nofal (1993), *Al-Ghazali*, International Bureau of Education, Vol.XXIII, no.3/4, p.519

¹⁵ Ibid., p.519.

¹⁶ "Al-Ghazali"; available from <http://en.wikipedia.org/wiki/Al-Ghazali>; Internet; accessed 27 February 2010.

¹⁷ Ibid., p.2.

¹⁸ Al-Ghazali (1987), *The Confessions of Al-Ghazali*, trans., Claude Field, S.M.Ashraf:Lahore, p.20.

¹⁹ "Al-Ghazali"; available from <http://en.wikipedia.org/wiki/Al-Ghazali>; Internet; accessed 27 February 2010.

of Life and the Saving Matters of Life.²⁰ Al-Ghazzali stated that his main premise in writing these books were “to revive the science of religion, to bring to light the exemplary lives of the departed imams and to show what branches of knowledge the prophets and the virtuous fathers regarded as useful”.²¹ Other major works which were aimed at defending Islam were *Maqasid al Falasifa* (Aims of the Philosophers), *Tahafut al- Falasifa* (The Incoherence of the Philosophers), *Bidayat al- Hidayah* (The Beginning of Guidance) and *Jawahir al-Quran* (The Jewels of the Quran).²²

This distinguished philosopher-cum-jurist passed away on December 1111 AD and under his bed was found a paper containing the following stanzas:

*"...Do not believe that this corpse you see is myself. I am spirit and this is naught but flesh. I am pearl which has left its shell deserted. It was my prison where I spent my time in grief. I am a bird and it was my cage. Whence I have not flown forth and it is left as a token. Praise be to God, who hath now set me free..."*²³

Ibn Sina's and Al-Ghazali's Philosophical Underpinnings

a) Concept of Man and Morality

Ibn Sina propounded that every human being is an amalgamation of three fundamental elements: bodies (*jism*), souls (*nafs*) and intelligences (*'aql*).²⁴ He explicated that “a body is a composite of two constituents, a substratum-matter and a form.”²⁵ It is made up of two essential elements – the hidden (*sirr*) and the open (*alin*). *Sirr* refers to the human mental powers while *alin* encompasses the *jasad* or tangible body at the exterior and the internal parts which are revealed via anatomy.²⁶ Ibn Sina's notion of the soul is reflective of the Aristotelian view where he demarcated it into three distinctive categories: vegetative, animal and rational souls. The qualities of the vegetative faculties are shared by both humans and plants and these qualities encompass the basic needs of growth, nutrition and reproduction.²⁷ The second category, the animal soul, places humans together with the animals but differentiates them from plants. He divided it into mobility and

²⁰ Al-Ghazali (1991), *The Book of Knowledge*, trans., Nabih Amin Faris, S.M.Ashraf: Lahore, pp.3-4.

²¹ *Ibid.*, p. 2.

²² Mustafa Abu-Sway (1996), *Al-Ghazzaliyy- a study in Islamic epistemology*, DBP: K.L.

²³ Masarrat, *Aristotle 384-322B.C., and Al Ghazali 1058-1111 A.D.*, pp.155-6.

²⁴ Parviz Morewedge (1973), *The Metaphysica of Avicenna*, London: Routledge & Kegan Paul, p. 251.

²⁵ *Ibid.*, p. 251.

²⁶ Abd Rahman, *Avicenna*, p.53.

²⁷ *Ibid.*, p. 54.

immobility.²⁸ The functions of mobility are to motivate humans to achieve the things they desire and to shun dangerous and harmful elements through instinctive reaction and rational movement. On the other hand, immobility helps to achieve comprehension and sense perception through the external senses (five senses) and internal senses (common sense), memory, imagination and conceptual imagination.²⁹ The third category is the one which distinguishes humans from animals and it is called intelligence. It is the most significant category that guides humans' physical and intellectual conduct through its practical and speculative nature.³⁰

With all the inherent varied faculties in a human being, Ibn Sina held that every person possesses the innate potential of being good or bad; it all depends on the kind of elements that he is exposed to. This is most indisputable since man is born upon the 'natural disposition' or *fitrah*. He further stressed that when an individual is exposed to an evil influence, it is required upon him to identify its opposite element i.e. the admirable quality, and compel himself to achieve it. He must accustom himself with this positive value until it has become a part of him. This means that he will not be hesitant to project this good value in his behavior when the need arises because he has successfully inculcated it in his soul. As such, the individual will practice this good behavior "at every appropriate occasion because the person has accustomed himself to it and is unable to act otherwise".³¹ When a man reaches this stage in his moral upbringing, he can be considered an ethical person. He also stated that "The human being must prepare for his soul both reward and punishment, and govern it thereby."³² In this statement he was urging human beings to achieve high moral standards in their lives by guarding their actions through their reasoning and should they divert from the right path, they must punish their souls. However, they should be appropriately rewarded if their souls are virtuous. It is important to note that the fundamental basis on Ibn Sina's idea of man and morality is very much connected to the notion of man as a rational being who should be able to distinguish between good and evil; right and wrong.

Al-Ghazali's concept of *self* encompasses four different entities: *nafs* (soul), *qalb* (heart), *roh* (spirit) and *'aql* (intellect).³³ He further expounded that the *nafs* (soul) are divided into four different types which are vegetative, animal, human and

²⁸ Parviz, *The Metaphysica of Avicenna*, p. 253.

²⁹ *Ibid.*, pp. 253-4.

³⁰ *Ibid.*, p. 254.

³¹ Abd Rahman, *Avicenna*, p. 58.

³² Ibn Sina (1993), *Kitab al-Siyasa*, *op.cit.*, p. 1039; quoted in Abd Rahman Al Naqib. *Avicenna*. International Bureau of Education. Vol.XXIII, no. 1 / 2, p.58.

³³ "Al-Ghazali"; available from <http://en.wikipedia.org/wiki/Al-Ghazali>; Internet; accessed 27 February 2010.

universal souls.³⁴ Each of these souls has its own unique characteristics in that the animal soul possesses the quality of sense perception which is lacking in the vegetative soul, but it is devoid of intellect which is a part of the universal soul. The human soul, however, possesses both the intellect and the thinking faculty which enables it to make choices and act accordingly.³⁵ Al-Ghazali also highlighted that each human being is endowed with four different types of internal qualities: animal, ferocious, demoniacal and angelic qualities. According to him, which ever qualities that is supreme in an individual's make up will be translated into his or her behavior. For instance, individuals with the qualities of animal will be engulfed in rage, revenge, appetite and indignation, while those with the ferocious qualities have the desire to hurt and ruin, and the demoniacal qualities will land humans in treachery and fallacy. Only those with angelic qualities who constantly worship Him will attain His love. Hence, he urged humans to identify "what qualities predominate in your character, and in the predominance of which your true happiness consists."³⁶ Al-Ghazali also stressed that these qualities are closely intertwined with ones soul or heart or spirit. He mentioned that God has graced humans with body and spirit or heart. The body is a mere vehicle where the heart reigns supreme.³⁷ It is thus the responsibility of humans to cleanse the heart and purify the soul so that the body will translate it into admirable behaviors which will elevate them closer to God.

Al-Ghazali emphasized this in relation to the *fitrah* of human beings where they are neither good nor bad yet they possess more potential toward the former than the latter. The humans' minds and behaviours are greatly influenced by their interaction with the society and the environment. At the initial stage, the family particularly the parents make the biggest impact on the children for they are the first source of knowledge where children learn about their cultures, values, customs and traditions. The second most influential authority is the teachers who are responsible in conveying knowledge and shaping the thinking of the learners. He clearly stated this in *Tahafut al-Falasifah*:

In this universe lives man, a creature with an immortal soul and a mortal body. Man is neither good nor evil by nature, although his natural disposition is closer to good than to evil. Furthermore, he operates within a constrained framework, within which there is more compulsion than freedom of choice.

³⁴ Hamid Fahmy Zarkashyi, *Educational Thoughts of Al-Ghazali*, Kuala Lumpur: DBP, p. 36.

³⁵ *Ibid.*, p.25

³⁶ Al-Ghazali (2010), *Alchemy of Happiness*, trans., Henry A.Homes Online Library of Liberty PLL v5 (generated January 22, 2010); available from <http://oll.libertyfund.org/title/1844>; Internet; accessed 27 February 2010.

³⁷ *Ibid.*, p. 9.

*He is not so much meant for this world, in which he toils, as for the hereafter, which he must aspire to and strive to achieve.*³⁸

Thus, considering the inevitable external and internal influences in the human development, it is imperative that humans must always purify their souls for the “soul is like a clean mirror, into which whenever a person looks, he may there see God”.³⁹

b) Concept of society

According to Ibn Sina, societies are built based on the fundamental concept of ‘cooperation’.⁴⁰ He highlighted on the impossibility of human beings to exist in isolation because of the inherent interdependency among its members. Human beings depend on each other in ensuring their survival, in fulfilling their needs and in accomplishing their educational goals. For instance, engineers, despite their professional status, will still depend on the contributions made by paddy planters for without them, the professionals will not be able to get their daily dose of rice. And the paddy planters will also depend on the skills of the engineers to build the irrigation systems for their paddy fields. This interdependency in a society requires that each member must be highly specialized in different crafts and skills so that they will be able to contribute essentially to the development and progress of the society. Besides that, the cooperation and interaction between the members of the society must be done according to certain guidelines or rules which are part of the whole social system. Inability to do so will lead towards chaos and anarchy. Thus, in order to achieve this harmony, it is imperative that the society be governed by a leader. Ibn Sina clearly delineated the duties of a leader which are “to implement the principles of the law, wherever there is a text, and he is an independent interpreter (*ijtihad*) who consults people in authority where there is no text.”⁴¹ In the choice of a leader, he expounded that the “legislator must be a human being who stands out from the others through qualities which ensure that his word is obeyed and the whole people follow him.”⁴² The core of Ibn Sina’s system of governance lies in the principle that “the whole society must submit to the righteous holy law of God through the Prophet who legislates it, guided by divine revelation.”⁴³ In short, it is very clear that Ibn Sina’s concept of society is one which is very practical in nature and strongly imbued with Islamic religious principles.

³⁸ Al-Ghazali (1963), *Tahafut al-Falasifah*. Trans., Sabih Ahmad Kamali, Pakistan Philosophical Congress: Lahore, p. 237.

³⁹ *Ibid.*, p.23.

⁴⁰ Abd Rahman, *Avicenna*, p.56.

⁴¹ *Ibid.*, p. 57.

⁴² *Ibid.*, p. 56.

⁴³ *Ibid.*, p.56.

Al-Ghazali, like Ibn Sina, also elucidated the importance of ‘togetherness’ in a society for “The existence of the individual is insignificant compared with the existence and strength of the group.”⁴⁴ He divided the members of a society into three distinctive groups according to their roles and abilities. The first group, which is the biggest, is the commoners. These are the people who are unable to grasp the concept of truth due to their incompetence or their indulgence in worldly affairs. As a result, they merely obey the dictates of the rulers. Next are the scholars who are involved in handling matters pertaining to religion and theology, while the elite are the rulers who are responsible on issues related to the governance of the State. Al-Ghazali stressed that despite these different classes, the ultimate goal of a society is none other than to uphold “the religion of God and of affording people the opportunity of adoring Him.”⁴⁵

c) Sources of knowledge

Ibn Sina, following the Aristotelian Hellenistic tradition, held that the human soul differs significantly from the animal soul due to its ability to “conceptualize the intelligibles” through the rational soul or also known as ‘material intellect’ or ‘potential intellect’.⁴⁶ He maintained that the intelligibles emanated from the Pure Intellect (God), who is the principle of existence and the object of human knowledge. The rational soul captures the intelligibles in two ways – divine inspiration and syllogistic reasoning. Divine inspiration does not necessitate the use of senses for it involves *a priori* intelligible or primary beliefs such as a ‘whole is greater than part’ or that ‘two contrasting elements cannot be present in a single entity simultaneously’.⁴⁷ It is constructed in the rational soul upon contact with the Active Intellect which is a form of emanation beneath the Pure Intellect.⁴⁸ On the other hand, syllogistic reasoning entails the provision of proof (*burhan*) which can be achieved by utilizing logic (the conceptualization of logical truths); physics (verification of physical matters); mathematics and metaphysics.⁴⁹ Ibn Sina explained that this method is most effective due to the nature of the intelligibles which is syllogistically structured hence demands the use of logic in comprehending their interconnectedness.⁵⁰

As for Al-Ghazali, he differentiated the thinking ability between human and animal in that the former possesses rational discernment (*miz*) which is crucial in

⁴⁴ Nabil Nofal, *Al-Ghazali*, p.522.

⁴⁵ *Ibid.*, p.522.

⁴⁶ Dimitri Gutas (1988), *Avicenna and the Aristotelian Tradition*, The Netherlands: E.J.Brill, p. 17.

⁴⁷ *Ibid.*

⁴⁸ *Ibn Sina*, available from www.muslimphilosophy.com/ibnSina; Internet; accessed on 30 Mac 2010.

⁴⁹ Dimitri Gutas, *Avicenna and the Aristotelian Tradition*, pp. 17-18.

⁵⁰ *Ibn Sina*; available from www.muslimphilosophy.com/ibnSina; Internet; accessed on 30 Mac 2010

generating knowledge while the latter due to the lack of it relies purely on its instinctive nature.⁵¹ Al-Ghazali's pursuit in the search for certitude or *ilm al-yaqiniyy* has led him to investigate three sources of knowledge namely sense perceptions, necessary principles or reason and divine illumination.⁵² He argued that evidences from sense perceptions do possess some doubtful elements and he quoted the 'sight' as an example. He stated that one may be deceived upon seeing the phenomena of 'shadow' or the 'size' of a concrete entity (i.e a star and a piece of gold) which greatly depends on the perspective of the sight. In the same way, his analysis on the phenomena of sleep in relation to reason has obliterated his conviction of it being a source of certitude. Thus, he contemplated that "perhaps, there is above reason another judge who, if appeared, would convict reason falsehood, just as reason has confuted us."⁵³ And he ascribed this third source "To the light [*nur*] which God caused to penetrate into my heart – the light which illuminates the threshold of all knowledge"⁵⁴ This *nur* is the divine enlightenment that was bestowed on him through the path of Sufism where knowledge is revealed directly from God.

Analysis of Ibn Sina's and Al-Ghazali's philosophical views

Both Ibn Sina and Al-Ghazali propounded a similar idea on the concept of man. All human beings are born neither good nor bad but rather 'upon the natural disposition' or *fitrah* or *tabula rasa*. They are like a white piece of cloth who will grow up according to the pattern chosen by their parents and the systems of environment they are exposed to. This concurs with a hadith narrated by Abu Hurairah r.a that the Prophet SAW said:

*The mother of every person gives him birth according to his true nature (fitrah). It is subsequently his parents who make him a Jew or a Christian or a Magian. Had his parents been Muslim, he would also remain a Muslim.*⁵⁵

Upon realizing the delicate and pure nature of a child's mind and soul, both philosophers stressed the importance of early childhood education. Both of them agreed that the young souls must be exposed to the teachings of the creed and must be brought up according to the correct ethics at a tender age because these fundamentals will reverberate throughout their lives and shape their individual characters. Ibn Sina and Al-Ghazali provided an explicit deliberation on the difference between animals and man in their categorization of the souls. Both of them highlighted that the crucial difference between these two species is the fact that humans are equipped with intellect or intelligence which enables them to

⁵¹ Mustafa Abu-Swa,. *Al-Ghazzaliyy- a study in Islamic epistemology*, pp. 51-52.

⁵² *The Confessions of Al-Ghazali*, pp.16-20.

⁵³ *The Confessions of Al-Ghazali*, p.18.

⁵⁴ *The Confessions of Al-Ghazali*, p. 20.

⁵⁵ Sahih Muslim book 33 no 6429.

analyse, synthesise and comprehend universal concepts through the rational souls.⁵⁶ Besides that, both scholars also shared a common perception on the concept of society that it should be constructed based on the divine law which main aim is to pledge obedience to the Almighty. They elucidated that despite the different categories among the masses, there must be the spirit of cooperation and togetherness between them due to the indisputable interdependency which is critical in creating a strong Ummah. In the realm of knowledge, it is most explicit that these distinguished scholars held knowledge in such high esteem. In their own precise, elaborate and comprehensive manner they successfully articulated their own personal conception of knowledge and the whole spectrum related to it. Nevertheless, it is also very conspicuous that these concepts were generated based on different epistemology and orientation. This is the main aspect where the scholars diverge. Ibn Sina applied a more rationalistic approach in elucidating knowledge due to the influences of the Greek philosophy particularly Aristotle. As a Neoplatonic philosopher he held to the theory of emanation and that knowledge too is a form of emanation from the Pure Intellect (God). This is reflective of Ibn Sina's attempt at reconciling philosophy with religion. Al-Ghazali, on the other hand, through his mystical orientation gave greater prominence on revelation such as the Al-Quran and Sunnah. And in relation to knowledge, this principle is most evident in his voluminous composition of *Ihya Ulum al-Din*. However, Al-Ghazali's thought system should not be misconstrued as his rejection of reason for in *Tahafut al Falasifa* he used reason as the weapon to display the fallibility of the philosophers. He opined that philosophy is acceptable as long as it does not contradict revelation.⁵⁷ He highlighted that the main weakness of Muslim philosophers adopting the Hellenistic tradition was their use of revelation to suit their philosophical assumptions rather than learning and analyzing the religious precepts and extracting the philosophical principles from them.⁵⁸

Contributions toward Muslim Education

These prominent scholars have left abundance of precious knowledge and wisdom for Muslims to inherit. This part of the discussion will extract their valuable ideas and relate them to the total development of individuals through education. Besides that, an analysis of the scholars' personal conduct will also be highlighted in the hope that Muslims will gather considerable meaningful lessons from them.

Ibn Sina

According to Ibn Sina, educational process is equivalent to the "making of an upright citizen, sound in body and mind, and preparing him for some intellectual or a practical work."⁵⁹ This process can be divided into two phases where the first

⁵⁶ Abbas Mahmud Aqqad, *Filsafat Pemikiran Ibn Sina*, p.127.

⁵⁷ Nabil Nofal, *Al-Ghazali*, p.520

⁵⁸ M. Saeed Sheikh (1997), *Studies on Muslim Philosophy*, Lahore: S.M. Ashraf, p. 153

⁵⁹ Abd Rahman, *Avicenna*, p. 58.

phase involves attaining equilibrium in the holistic development of individuals since young. It connotes the idea that all the different aspects of human development i.e. physical, mental and moral must be given equal emphasis; that none should be neglected. He opined that education is “not aim[ed] exclusively at the intellectual development and the amassing of knowledge nor devote on moral aspect alone, but formation of a personality complete in body, mind and character.”⁶⁰ The second phase is geared towards obtaining specific skills or specialization so as to enable individuals to contribute meaningfully to the society. This concurs with the Avicennian social theory that “society is founded based on cooperation, mutual exchange of services between its individuals.”⁶¹

Ibn Sina emphasized the importance of education since the birth of the child. He explicitly and carefully laid down the procedures that need to be implemented during child birth in his famous book *al-Qanun*. He also meticulously explicated the forms of activities that are necessary at this infant stage such as sleep, bathing, suckling and other suitable exercises. The first stage of childhood begins at age 3 to 5 years. At this phase the aim of education is to provide happy childhood experiences through the development of physical and motor skills and some emphasis on musical appreciation. The focus of educational is more inclined towards moral development, physical coordination, and initial appreciation of virtuous behaviours. Ibn Sina held that children are ready to start the primary education at 6 years old and it will continue until they reach 14 years of age. The knowledge acquisition at this stage is much more systematic and organized with a gradual decrease in the physical activities. Learning during this stage takes place in classes in a school or *maktab* rather than individually. Ibn Sina stressed that learning in groups is more advantages than having a personal tutor because it sets the foundation for children to interact with one another particularly in discussions and debates, to inculcate the value of competition and to emulate the good values among them.⁶² He stated in *Kitab al-Siyasa* that “The child should be taught alongside the children of the nobility (the great or the rulers) whose conduct is good and whose habits are acceptable. For one child will teach another, learn from him and becoming his friend. If one child is left alone with the teacher, that is most likely to be unsatisfactory for them both; when the educator moves from one pupil to another, the risk of boredom is less, the pace of activities is more rapid and the child is eager to learn to succeed.”⁶³ At this stage they are taught the Al-Quran, Islamic metaphysics, language, literature, Islamic ethics and some minor practical skills. The last stage is the specialised education from 14 years onwards after which the children have been exposed to the general primary teaching. The

⁶⁰ *Ibid.*, p. 58.

⁶¹ *Ibid.*, p. 59.

⁶² “Philosophy of Education”; available from http://en.wikipedia.org/wiki/Philosophy_of_education; Internet; accessed 27 February 2010.

⁶³ Ibn Sina (1993), *Kitab al-Siyasa*, *op.cit.*,p. 1039; quoted in Abd Rahman Al Naqib, *Avicenna*, International Bureau of Education, Vol.XXIII, no. 1 / 2, p.60.

education at this level is more concerned with acquiring a specialization in an area which the children will be interested to pursue as their future career. Ibn Sina stressed the importance of giving freedom to the child to chart his own future, his studies and vocation. He reiterated that they must not be forced to take up something which is against their interest and will.⁶⁴ At this stage too, parents and teachers should pay close attention on the child's behavior for it will be indicative of his or her inclinations on the future occupation.

From Ibn Sina's stages in education, it is most obvious that he did not merely focus on the acquisition of theoretical knowledge per se. Rather he gave greater emphasis on the mastery of practical skills which are essential in developing knowledgeable workers who can contribute effectively toward the progress of the society.

Al-Ghazali

The essential foundation of Al-Ghazali's philosophy of education lies mainly in the knowledge of the glorious Creator. His aim of education is "to cultivate man so that he abides by the teachings of religion and is hence assured of salvation and happiness in the eternal life hereafter."⁶⁵ He described knowledge as "a way which leads to the hereafter and its happiness, and the only means whereby we come close to God."⁶⁶ He also accentuated on the excellences of teaching and learning where he mentioned that "For if knowledge is the most excellent of things, the process of acquiring it would then be a search for the most excellent, and imparting it would be promoting the most excellent."⁶⁷ In his effort to integrate the pursuit of seeking knowledge with the ultimate realization of the Almighty, he carefully delineated the methodology in his most remarkable and voluminous work *Ihya Ulum al-Din* (Revival of the Religious Sciences). At the very beginning of this lengthy masterpiece he gave a thorough explication on the importance of knowledge by providing justifications based on the Islamic tradition and reason. Quoting the Quranic verses and the sayings of the Prophet SAW, he successfully established the prominence of knowledge in Islam and the irrefutable significance of knowledge seeking. For instance in Surah Al-Imran verse 18 God proclaimed that "God bears witness that there is no God but He, and the angels and men endued with knowledge, established in righteousness."⁶⁸ And among the *hadiths* that he quoted were "the learned men are the heirs of the prophets"⁶⁹ and "the superior rank the learned man holds over the worshipper is similar to the superiority of the moon when it is full over the other stars."⁷⁰ He further

⁶⁴ *Ibid.*, p.61.

⁶⁵ Nabil Nofal, *Al-Ghazali*, p. 523.

⁶⁶ Book of Knowledge, p. 26.

⁶⁷ *Ibid.*, p. 27.

⁶⁸ *Ibid.*, p. 10.

⁶⁹ *Ibid.*, p. 11 .

⁷⁰ *Ibid.*, p. 13.

substantiated that “it is knowledge that distinguishes man from the other animals ... by virtue of his noble aims and ideals.”⁷¹

In this book too he thoroughly detailed out the appropriate duties of the students and teachers. For example, among the duties of the students are to purify their souls before they embark on the search for knowledge because any impurities in the heart will obstruct their fulfillment in its quest as a form of worship; to be very focused in seeking knowledge by decreasing their ties with the worldly affairs; to show greatest respect and remain humble toward the teacher; and to prioritize the branch of knowledge sought in order to avoid confusion.⁷² On the duties of the teachers, he emphasized that they are to treat the learners with sympathy as they would their own children; not to expect any kind of rewards or appreciation in doing their job; to ensure that the knowledge conveyed is suitable according to the students’ level of comprehension; and to allow students to embark on a particular task which they deem qualified upon the learners.⁷³

Al-Ghazali’s framework of the curriculum clearly represents his ideals of situating religion in the process of teaching and learning. He opined that children should start attending school upon reaching the age of 6 years. At this stage, their education should concentrate on Quranic studies such as reading and memorizing the Al-Quran and memorizing the Hadiths as well as developing their literary skills. Besides that, inculcation of moral values is also being implemented.⁷⁴ Upon reaching puberty - 15 to 17 years of age - children will attend secondary education where they are taught the religious sciences and the natural sciences. He emphasized the importance of children to acquire mastery of the religious sciences prior to the natural sciences so that they will be aware of the religious requirements upon them and that their lives will be guided according to the Islamic principles.

On top of that, Al-Ghazali also provided a thorough ethical guidance in fostering moral conducts during the children’s developmental process. He stressed that children must be educated with morally acceptable behaviours since tender age. For example, they must be taught to eat using the right hand; they must recite *Bismillah* before they eat, reaching for the food nearest to them. Besides that, they must be trained to develop noble qualities such as humility, patience, respectful, trustworthiness etc.⁷⁵

A reflection on Al-Ghazali’s conception of education indubitably shows the entrenchment of religion as the fundamental basis in the pursuit of knowledge. He

⁷¹ *Ibid.*, p. 15.

⁷² *Ibid.*, pp. 126-139.

⁷³ *Ibid.*, pp. 144-153.

⁷⁴ Hamid Fahmy Zarkashyi, *Educational Thoughts of Al-Ghazali* p.60.

⁷⁵ Al-Ghazali, *Ihya Ulum al-Din*, vol.3; quoted in Hamid Fahmy Zarkashyi, *Educational Thoughts of Al-Ghazali* p. 78.

also placed knowledge and its whole entirety at the highest pinnacle in the life of a Muslim. It clearly accentuated his conviction that “clear understanding and clear intellect are the highest attributes of man, because through the intellect the responsibility of God’s trust is accepted, and through it man can enjoy the neighbourhood of God.”⁷⁶ It is most conspicuous that the eventual aim of seeking knowledge is to attain the ‘neighbourhood of God’ and “happiness in the hereafter.”⁷⁷ Hence, he equated a learned man to being “the keeper of God’s most valuable treasures...”⁷⁸

A close look at the systems of education as proposed by both scholars clearly shows the interconnectedness between the process of teaching and learning to that of religious principles where holistic development of individuals becomes the main focus. Both of them emphasized the importance of providing religious guidelines to the learners since tender age due to the ‘natural disposition’ of human beings. The proper inculcation of values need to be carried out right after birth for it has a crucial influence on the learners’ habit formation. Besides that, both of them also stressed on the need for learners to equip themselves with knowledge of craft and industry so as to be useful members of the society. It is most apparent that in respect to ethical guidelines in human development, Al-Ghazali proved to make the most contribution through his manual on ethics – *Ihya Ulum al-Din* – which earned him the title “philosopher of religion and ethics.”⁷⁹

Besides the scholars philosophical thoughts and methodological guidance, their personal experiences and conduct can also become a constructive epistemology for Muslims to emulate. Ibn Sina mentioned in his *Autobiography* that “Every time I was at a loss about a problem, concerning which I was unable to find the middle term in a syllogism, I would repair on its account to the mosque and worship, praying humbly to the All-Creator to disclose to me its obscurity and make its difficulty easy.”⁸⁰ This statement explicitly illustrates the undeniable importance of ‘prayer’ as a way of sustaining a strong spiritual relationship with the Almighty in ones pursuit of gaining knowledge. This is fundamentally so since all knowledge comes from Him and belongs to Him. Thus, it is only apposite that should one faces difficulties and hardships in fathoming any concepts or ideas, one should return to the Owner of the *ilm* to shed light on those complexities. Ibn Sina also narrated an incident where he was gravely confused upon reading Aristotle’s *Metaphysics*. The text proved to be very challenging for him that even after reading it for forty times and memorizing its content, he was still unable to decipher the gist. Eventually, by the grace of God, he was given the enlightenment after he

⁷⁶ Book of Knowledge, p. 29.

⁷⁷ *Ibid.*, p.29.

⁷⁸ *Ibid.*, p.29.

⁷⁹ Nabil Nofal, *Al-Ghazali*, p. 523.

⁸⁰ W.E. Gohman (1988), *The Life of Ibn Sina* (New York: Albany, 1974); quoted in Dimitri Gutas, *Avicenna and the Aristotelian Tradition*, The Netherlands: E.J.Brill, p. 27.

bought a book for three *dirhams* from the market. The book was *On the Purposes of Metaphysics* written by Abu Nasr al-Farabi where he provided a thorough explication on Aristotle's *Metaphysics*. Ibn Sina stated that "I rejoiced at this and the next day I gave much alms to the poor in gratitude to God Exalted."⁸¹ The 'giving of alms in display of gratitude' is indeed a very honourable act for it connotes the idea that the joy of a Muslim must also be shared in the spirit of camaraderie among Muslims. Furthermore, it also indicates a sense of humility in the soul of the achiever when he is bestowed with *ilm* by God Most Knowledgeable that his material wealth seems to be insignificant to the substantial worth of the *ilm*.

Al-Ghazali's ideological precepts and teachings are not only evident in his writings but more so in his own lifestyle. One very conspicuous example lies in his fifth tenet on the duty of a student where he said that "the seeker after knowledge should not allow any branch or kind of praiseworthy knowledge to escape him without carefully examining it in order to become familiar with its aims and purposes, and should time permit, he should take it up in detail..."⁸² Upon close scrutiny on his works, particularly his autobiographic piece *Al Munkidh Min al Dalal* or The Confessions of Al Ghazali, it can be detected that there is a strong parallelism between this principle on the duty of learners and his personal practice. He eloquently described in *Al Munkidh Min al Dalal* that:

*From the period of adolescence, that is to say, previous to reaching my twentieth year to the present time when I have passed my fiftieth, I have ventured into this vast ocean; I have fearlessly sounded its depths and like a resolute diver, I have penetrated its darkness and dared its danger and abysses. I have interrogated the beliefs of each sect and scrutinized the mysteries of each doctrine, in order to disentangle truth from error and orthodoxy from heresy. I have never met one who maintained the hidden meaning of the Koran without investigating the nature of his belief, nor a partisan of its exterior sense without inquiring into the results of his doctrine. There is no philosopher whose system I have not fathomed, nor theologian the intricacies of whose doctrine I have not followed out.*⁸³

This description was meant to highlight on his spiritual journey in the search for truth whereby after traversing and dissecting the different school of thoughts and faiths he eventually produced a comprehensive critique on the scholastic theologians (*Al-Mutakallimun*), the esoteric (Batinites), the philosophers and the sufis. It is most obvious that this episode of his life exemplified his own

⁸¹ *Ibid.*, p. 28.

⁸² Book of Knowledge, p.134.

⁸³ Al-Ghazali (1987), *The Confessions of Al-Ghazali*. Trans., Claude Field, Lahore: S.M. Ashraf, p. 13

preaching on the fifth principle in the duty of students because prior to developing the critique he made a thorough investigation on every minute aspect of theology. By doing so, he was also upholding the eighth tenet in the duty of the teacher which calls them to practice the things they preach. Hence, M. Saeed Sheikh's (1997) description of Al-Ghazzali is most apt where he stated that Al-Ghazali was a philosopher whose "life and work are so intimately connected that it is difficult to separate one from the other."⁸⁴

Another crucial lesson from these scholars which Muslims should emulate is their spirit on the love for knowledge, their zest for scientific and spiritual enquiry which culminated in the production of numerous famous and important works. Ibn Sina, for instance, composed approximately 450 pieces of writings where only 240 survived till today. Out of this number 150 were on philosophy, 40 on medicine and the rest were on numerous sciences such as psychology, geology, mathematics, astronomy and logic.⁸⁵ Similarly, Al-Ghazali had approximately 457 titles in his name which included manuscripts, treaties and the like.⁸⁶ All these numbers do not only depict their wealth and depth of knowledge but more importantly they accentuated the skills of these scholars as prolific writers. Furthermore, a closer inspection into their writings will elicit a noticeable passion for details. For example, Ibn Sina, in delineating the guidelines in testing new drugs, meticulously listed down the components that are involved and steps that need to be taken.⁸⁷ He was also acclaimed as "the first scientist to graphically describe, in minute detail, the different parts of the eye (e.g., the conjunctive sclera, cornea, choroids, iris, retina, layer lens, aqueous humor, optic nerve, and optic chiasma)."⁸⁸ The same could be said of Al-Ghazali. For example, in *Alchemy of Happiness*, his profound literary gift was brought to the fore in the following lines:

Know, O student of wisdom! that the body, which is the kingdom of the heart, resembles a great city. The hand, the foot, the mouth and the other members resemble the people of the various trades. Desire is a standard bearer; anger is a superintendent of the city, the heart is its sovereign, and reason is the vizier. The sovereign needs the service of all the inhabitants. But desire, the standard bearer, is a liar, vain and ambitious. If the sovereign, the heart, should invariably consult with reason, his vizier, and, when desire was

⁸⁴ M. Saeed Sheikh, *Studies on Muslim Philosophy* p. 125.

⁸⁵ Avicenna Biography, available from www-history.mcs.st-andrews.ac.uk/Biographies/Avicenna.html; Internet; accessed 27 February 2010.

⁸⁶ Al-Ghazali, available from www.al-bushra.org/arbhrtg/ghazzali.htm; Internet; accessed 24 February 2010.

⁸⁷ Islamonline.net, "Great Muslim Scholars –Avicenna"; available from www.islamonline.net/servlet/Satellite?c=Article_C&cid=1158321476432&pagename=Zone-English-HealthScience/HSELayout; Internet; accessed 27 February 2010.

⁸⁸ *Ibid.*

*transgressing, should give to wrath to have power over him...there would then be an equilibrium in the condition of the kingdom, and all the members would perform the functions for which they were created, their service would be accepted at the mercy seat, and they would obtain eternal felicity....*⁸⁹

By providing the analogy of a 'human body' to that of a 'great city', Al-Ghazali was able to give an illustration on the symmetrical parallelism of the workings of both entities which indirectly will enhance understanding. There are many more of these examples in his famous works.

These irrefutable evidences clearly portray the scholars' ingenuity of thoughts, their creativity in conveying ideas and zeal for clarity and precision.

Conclusions

In conclusion, Ibn Sina and Al-Ghazali are two Muslim philosophers who displayed exceptional scholarly attitude. The juxtaposition of these scholars definitely accentuates their similarities in the realm of knowledge and education while simultaneously brings forth their point of divergent which is related to the origin of knowledge and the reconciliation between religion and philosophy. Both scholars displayed a very close relationship between their intellectual quest and the recognition of God as the Ultimate Truth. This relationship is not only evident in their writings and thoughts but also in their personal conduct. They unraveled the greatness of God in the body of knowledge that they studied and in return their conviction or 'faith' for Him became stronger and firmer such as *ilm yaqinni* or peremptory knowledge sought by Al-Ghazali. In short, these scholars are excellent epitome of the spirit of intellectual pursuit of knowledge as aspired by the Islamic epistemology. Hence, it is imperative for Muslims to learn from their legacy and emulate their devotion and fortitude in knowledge seeking in order to 'revive' the intellectual stagnation and reclaim our triumphant civilization.

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⁸⁹ Al-Ghazali (2010), *Alchemy of Happiness*, trans. Henry A.Homes Online Library of Liberty PLL v5 (generated January 22, 2010); available from <http://oll.libertyfund.org/title/1844>; Internet; accessed 27 February 2010.

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Contribution of Islamic Education to Sciences, Social Sciences and Literature in India

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Abstract

Review of literature reveals the contribution of the Madrasas since their origin in India, have produced learned people, intellectuals, artists and scientists over the time. An account of the development of Islamic education in Maktabas and Madrasas in India since the 13th century has influenced non-Muslims by different generations and still exists. Madrasas are meant for theological studies, however, these produced many scholars and learned men, not in theology but in other subjects as well. The products of Madrasas influenced the culture, language as well contributing in Islamic sciences, social sciences and literature. The present paper discusses few of the contributions, which have received recognition, not only in India but also abroad. Although, the Muslim community has a rich heritage of its art and architecture, language and literature, culture and civilization, history and archaeology, music and musicology, thus the paper highlight the glorious contribution of Islam to Islamic education to religious sciences, theology and mysticism, classical languages—Persian, Arabic as well evolution of Urdu language, development of history, fine arts, indo-saracenic architecture, town planning, calligraphy and painting, music, pure and applied sciences, mathematics, agriculture and industry respectively.

Introduction

Since centuries *Madrasas* have been producing literary people, intellectuals, artists and scientists, throughout the world. Basically, *madrasas* impart theological studies and classical languages like Arabic and Persian. In India, during medieval period, *madrasas* produced and supplied candidates to the State for the posts of *Sadrs*, *Qazis*, *Muftis* and other ecclesiastical administrators. The products of *madrasas* influenced the culture, language, thought and other aspects of social life. Now, *madrasas* are mainly confined to Islamic learning. *Madrasas* still have rich heritage of its art and architecture, language and literature, culture and civilization, history and archaeology but find difficult to contribute relevant needs of the contemporary scientific environment.

Madrasas Contribution to Indian Society

The Muslims established numerous educational hub of *Madrasas*, which provided not only free boarding and lodging to the teachers and students, but also paid a handsome stipend to attract students to these centres. The education was

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based on the *Quran* and *Hadis*. Every day new developments forced scholars to cope with the changing need and come-out with appropriate Islamic solutions. Thus, the learning materials increased and new subjects were added. Sciences like *Tafsir* (explanation of the *Quran*), *Hadis* (sayings and actions of the Prophet), *Usul-i-Hadis* (principle of narration), *Usul-i-Fiqh* (principle of law), *Sarf* and *Nahv* (grammar), history, dictionaries and so on were discovered¹.

Contribution to Religious Sciences

The religious sciences in medieval times were produced mostly in classical Islamic languages such as Arabic and Persian.

Theology and Mysticism

The first outstanding author in India in Arabic was Razi-ud-din Hasan Ibn Muhammad ul Saghani Lahori, who contributed most reliable and authoritative reference books in Arabic like: *Mashariq-ul-Anwar* on the *Traditions*; *Risala fil Ahadis al-Mawzua*, one of the earliest treatises on *Hadis*; *Durr-ul-Sihaba-fi-Bayan Mawazi Wafayat-ul-Sahaba* and *Kitab-fi-Asma-i-Shurukh-ul-Bokhari* in the court of Iltutmish between 1219 and 1220 A.D.². Nizam-ud-din Auliya (d.1325) composed *Khutba*, which used to be read in mosques throughout India. Abdul-Haq Dehlavi (d.1642) wrote *Lamat-at-Tanqih*, a commentary on the classical *Hadis* collection '*Mishkat-ul-Masabih*' as well two other books, one on the science of biography, *Ilm Asma ar Rijal* pertinent to *Hadis*, and *Fath ul-Mannan Fi taid an-Numan* on *Hanafi* Jurisprudence. *Tafsir-i-Tatar Khani* is considered an important contribution to *Quranic* commentary³. *Hujjat Ullah-ul-Baligha*, written by Shah Wali Ullah (d.1762) was about the nature and philosophy of the Islamic *Shariat*⁴. Gulam Ali Azad Bilgrami (d.1785) wrote *Tadhkiras* in Arabic. *Taj-ul-Uroos fi Sharah-il-Qamoos* was written by Allama Saiyid Murtaza Bilgrami (d.1790) on the famous *Al-Qamoos-ul-Muhit* of Allama Majd-ud-din Firuzabadi⁵. *Sharh-i-Mashariq-ul-Anwar* written by Maulana Muzafar Shams Balkhi is considered a standard work on Tradition⁶. *Al-Iman-fi-Aqsamil Quran* and *Jawaharat-ul-Balaghat* by Maulana Hamid-ud-din Farahi (d.1930) was important works on the commentaries on the *Quran*. Maulana Abdul Shakoor Faruqi's works on the refutation of Shiaism were commentaries on certain chapters of the *Quran*⁷.

In the field of **mysticism**, the Sufis have also contributed a great deal in the form of *Malfuzat*, *Maktubat*, *Isharat* and *Aurad*. Baba Farid contributed a commentary on the *Awarif-ul-Maarif*. Hazrat Sharf-ud-din Yahya Maneri wrote *Maktubat-i-Sadi* on Islamic mysticism. His most famous book is *Sharh-i-Adab-ul-Muridin*, a voluminous work on the principles of Islamic mysticism. The other important works on mysticism are: *Ishqia* of Qazi Hamid-ul-din Nagauri; *Mulhamat* and *Diwan* of Sheikh Jamal ud-din Hansvi; *Fawaid-ul-Fuad* of Amir Hasan Sijzi; *Sarur-us-Sudur*; and *Miftah-ul-Talibin*⁸.

Contribution to Literature and Languages

In *madrasas*, Arabic and Persian was used for literary and medium compositions. Later, Urdu evolved and developed.

Arabic language was generally used for religious writings and became the major subject in *madrasas*. Muslims have, however, cherished Arabic all along as a language of literary expression.

Persian language came to India along with the Ghaznavids and established itself as the language of the Muslim elite. Firdausi composed the *Shah Nama* and *Ghazal*. Amir Khusrau's (1253-1325 A.D) historical epics started a tradition⁹. Besides these, the *Mahabharata*, *Ramayana*, *Atharva Veda*, *Haribamsa* were translated into Persian during 1582-1589 by different intellectuals. In 17th and 18th centuries, the style of Persian poetry merged with that of other Indian languages, especially with Urdu and was known as *Sabk-i-Hindi*¹⁰.

Evolution and Growth of Urdu

Urdu, which crystallized in the 18th century, is an important achievement of traditional education system. It is difficult to find any direct evidence to establish the exact date of the origin of Urdu, as a literary language. There are some who fix a very early date saying that Masud bin Saad wrote *Rekhta*¹¹ in Urdu in the 11th century. Others maintain that Amir Khusrau, who flourished in the 13th century, composed some of his poems in Urdu. The developments, which combined to make Urdu the medium of instruction, include, Hindu and Muslims studying together in the same *maktabs* and *madrasas* without any restriction of race, rank or religion. Later, Urdu became the important language of northern India¹².

Impact of Persian and Arabic on Indian Languages

Arabic and Persian, the two classical languages taught at *madrasas* exercised a great influence on Indian regional languages. The *madrasa alumni* thus made notable contribution to the enrichment of the regional languages. This is particular of Hindi and in some cases Gujarati, Punjabi and other regional languages. **Gujarati** and **Punjabi** have changed the Persian and Arabic sounds to suit their alphabet.

- (i) For instance; q has been changed to k or kh:
Qamis changes to kamis; and **Warq** changes to warakh
Sometimes Q has been changed to G:
Taqawi changes to tagawi; and **Taqada** changes to tagado

- (ii) **Kh** has been changed to kh; **Gh** to g; **Dh** to d and **Z** to j

But sometimes the last three changes to ch; for instance **tarbuz** and **ghaliz** have become tarbuch and galich, respectively in Gujarati; **F** usually becomes Ph, but sometimes it changes to P, as **kalaf**, **tafsil** and **sanjaf** have become kalap, tapsil and sanjap¹³.

- (iii) In many Persian or Arabic words borrowed by the Gujaratis, either the second letter is doubled or a vowel has been inserted in the middle of the word, for instance: **Aql has** been changed to akkal; and Umr to ummar
- (iv) At times a vowel or a consonant is added at the end of the word, **Urf** changes to urfe; and **Kharid** changes to kharidi
- (v) Another way to assimilate Arabic or Persian words is to drop a letter initially, medially or finally:
 - a) **Initially**:-- **Akhrajat** changes to Kharajat
 - b) **Medially**:--**Qanungo** changes to Kanugo and **Khus Hali** to Khushali
 - c) **Finally**: -- **Fasd** changes to Phas and **Jaigah** changes to Jaggya
- (vi) Changes in vowels:
 - a) **a** has become u ; as **Zabani** has become Jubani
 - b) **a** has changed to a or e ; and **Awaz** has changed to Awai
 - c) **i** has changed to a ; and **Kafir** becomes Kaphar
 - d) **i** has changed to e ; and **Ummid** changes to Umed
 - e) **u** becomes u or o ; and **Kalbud** becomes Kalbut
 - f) **u** is changed to o ; and **Tufan** is changed to Tophan ¹⁴

As all official correspondence had to be carried out in Persian, people learnt the polite forms of address and phrases used in Persian and soon these, whether in the original or translated, came to be used in Punjabi, Gujarati and other regional languages. The most common form of salutation and greeting is Sahebji, which comes from **Saheb**, while elderly or superior persons are addressed as *Murabbi*¹⁵.

Punjabi, like most other regional languages, also has a rich Arabic, Persian and Urdu vocabulary, which is used in the daily lives of the people. Moreover, Islamic culture and literature have greatly influenced Punjabi literature and the cultural life of the people. The word *Rabb* or *Rubb* in Punjabi, which is the most popular name of God, has perhaps been borrowed from Islamic culture and literature. The most important words, which have come to Punjabi from Perso-Arabic sources, are those of religious-ethical once, such as *Malik*, *Parvadgar* and *Reza* belonging to sufistics terminology of Muslims. *Mehar*, *Karm* and *Bakhshish* (the last pronounced more often *Bakhsheesh*) are expressive of divine grace. *Nazar* or *Nadar* express the same concept in the spiritual writings of the Sikh faith. Qubul is acceptance being marked with divine grace. *Dargah* is both the divine portal and memorial erected to a Muslim saint. *Halal* and *Haram* are both Arabic words. *Fakir* and *Darvesh*, used as an equivalent of the native *Sadhu*, *Saint* and *Fakir* mean both a poor man and a holy person. *Darvesh* is one commanding the deepest compassion for his spirit of utter resignation. *Dar*, which cognates with the Sanskrit *Duvar*, comes from Persian. *Saunch* comes from the Persian word *Saugand*. *Yar*, *Jani*, *Dildar*, *Mehram* in the context of God comes from Sufistic lore. *Sultan* and *Padshah*, both standing for royalty, are used more often in the spiritual sense. Certain Arabic words, such as *Fateh*, used in the terminology of the Sikh faith, are an inalienable part of Sikh saluation. *Deg* and *Tegh* are part of the esoteric Sikh formula. *Dastar* for turban is part of the Sikh sacred canon. *Sidq* and *Sifat* in the Sikh faith stand for devotion.

The other words, which have been replaced by Perso-Arabic expressions, are--*Rah, Dawa, Arah, Madan, Jungle, Rasid, Karza, Seah*. There are many other Persian-Arabic words, though often their forms might be corrupted in popular use, such as *Munshi, Arzi, Hakim, Piyada, Malik, Gawah, Qatal, Jang, Saza, Zahar, Shahar, Bayan*¹⁶. There are many other words, which are used in Punjabi literature and in the daily life of the people.

The languages, literatures and the subjects taught at *madrasas* had a wider social dimension and enriched the Indian culture at different levels, in different parts of the subcontinent. Arabic and Persian influence was not confined to language alone some of it went beyond and entered the very life of the people.

Contribution to Social Sciences

Writings Related to History

The medieval Indo-Persian historical writings are major contributions of the *madrasa* education, adding a new element to the totality of Indian cultural heritage. The historical work *Tuzuk* was written by Jahangir himself and describes the tradition of the founder of the Mughal dynasty. He could not complete it and later Munammad Hadi completed it. A number of valuable and short histories were written during the reign of Jahangir. During the reign of Shah Jahan, Abd-ul-Hamid Lahori wrote *Badshah Nama* - a documentary history of the Mughal emperor's reign. Inayat Khan wrote *Amal-i-Salih* or *Shah Jahan Nama* - a comparatively shorter work¹⁷. There was not much written on history during the reign of Aurangzeb. Saqi Mustaid Khan partly officially sponsored as well as wrote *Maasir-i-Alamgiri*. *Mirat-ul-Alam* by Bakhtawar Khan and *Mirat-i-Jahanuma* by Muhammad Baqi were compiled during Aurangzeb's reign. A monumental work, *Muntakhab-ul-Lubbab* written by Khafi Khan, describes the tradition of the great Mughals. It is a pathetic account of the decline of the Mughal Empire under the long reign of Aurangzeb and his successors. *Tarikh-i-Muhammad Shahi-Nadir az-Zamani* by Khushhal Chand, *Tarikh-i-Bahadur Shahi* by Muhammad Qasim were important histories on the decline of the Mughal Empire written in the 18th century¹⁸.

In the 18th century, Urdu rapidly displaced Persian. Urdu is generally considered as the language of literature—prose and poetry. The writing of history stagnated with the rise of Urdu language and the fall of the Mughal Empire. This happened, perhaps, because of the lack of patronization to historian by the courts of different emperors. Muslim scholars wrote in the classical languages but only on theology. Meanwhile, the East India Company decided to replace Persian by English as the language of administration and perhaps, this was the final blow to the scholars and historians writing in the classical languages in India.

Contribution to Art

Fine Arts

The original specimens left by literary-men, architects and masters of fine arts are limited, rare but mostly untraceable. The accomplishments achieved in the subjects are basically due to the Muslim education pattern. The history of fine arts

speaks of the volumes of dynamism, which was made possible mostly by the people trained in *madrasas*.

Indo-Saracenic Architecture

The Muslim rulers brought the general principles of Islamic school of architecture to India. The nature of Muslim architecture, especially its decorative elements, made it easy to employ Hindu masons and architects. Some features of Persian architecture, such as the vault and the dome were accepted and reproduced by Indian techniques from the very beginning of the advent of Muslim architecture in India. The dome became its distinctive feature on the Indian skyline. In ancient India, because of temple architecture, the skyline had been pyramidal, but after the Muslim conquest it became ovoid¹⁹.

Town Planning:--With the advent of the Muslims, the topography of at least the Muslim quarters of the cities changed the hitherto distinctive features of a Hindu city—the choice of its site, and two wide streets running through the city at right angles. While preserving the broad features of Hindu town planning, the Muslims added to it spacious *mosques*, gateways, fountains in open spaces, domes, arches and town-halls. The Arab tradition of making the *mosque* a central focal area in a camp city was preserved in the architectural design for the *mosque*. The architectural material for the early Muslim monuments of the 12th and early 13th centuries were the carved stones of demolished temples put together in a patchwork by Indian masons in accordance to the directions of Muslim architects. From this 'raw material', not only were the images of Hindu mythology effaced, but the *Quranic* inscriptions or stylish 'Arabesque' patterns replaced the Hindu floral decorations²⁰.

Architecture:-- The specific Persian elements, borrowed by Muslim architecture in India, were the glazed tile-work, brick and wood-work in the towns of Sind and southern Punjab. The popularity for the 'bulbous dome' and the glazed colour tile was probably due to Timurid influence. The first Mughal ruler, Babar sought architectural inspiration from the Ottoman style but hardly any specimens of it have survived. Persian architectural influences, brought back by Humayun. One of the most 'Persian' of the Mughal edifices—the Kashi work and the complex of arched alcoves and rooms, the arrangement of the four-cornered cupolas, the narrow-necked dome, and the plan of *Rawda*—were imported from Persia and Central Asia, while the fanciful kiosks and the stone and marble tracery are Indian contributions, familiar in Indo-Saracenic architecture since the time of Firuz Shah Tughlaq²¹.

Akbar's architectural approach was combined of two styles--the Hindu and the Muslim (the Trebeate and the Arcuate) in almost equal proportion. Akbar's eclectic architecture used red sand-stone as its common material with insertions of white marble for emphasis. Later, Jahangir borrowed the structural design of Buddhist *viharas*—the circumambulatory path around the stupa. The reign of Shahjahan was the anti-thesis of that of his grandfather Akbar. The tomb of I'timad-ud-daula of Agra marks the sudden transition from the synthetic style of Akbar to the re-Persianized style of Shahjahan with its delicate use of marble garnished

with gold and precious stones. Marble replaced sand-stone and with this change Mughal architecture entered the era of its greatest glory. While Shahjahan was building in marble and sand-stone, Punjab was re-importing the Persian style of brick masonry and mural decoration in building²².

There are certain obvious features such as the Persian pointed arch, the sense of space and light, and the absence of 'fuss', which is the hallmark of Islam²⁹. The domes, the minaret, the arch--in varying forms--were the distinguishing features of Muslim architecture, and they contributed to Indian architecture and very largely to the beauty and splendour of many cities of India. Besides, the *madrasas* products also contributed a great deal even in the field of arts and wood-work especially in embedded and carving. The most outstanding contribution of Muslim genius to the minor arts has been in ornamental designs²³.

Calligraphy and Painting

Painting and calligraphy have always been very closely linked. Prof. Schimmel says, 'India can boast of some of the finest inscriptions carved out of marble or laid in black into white marble, as in the Taj Mahal, where calligraphers and architects skillfully produced the illusion that all letters are absolutely equal in size, despite the changing perspective'. Muslim kings of India followed this maxim both in letter and spirit²⁴. During the Mughal period, the art of Arabic calligraphy was developed. The designs and motifs based on *Quranic* verses were used as a decorative element in every available medium; tiles, pottery, carpet, tapestry, sword, metal work, glass, ivory and wood carving, bookbinding and even armour. The words of the *Quran* in beautiful calligraphy style were a contribution to this art for the people of India. The sacred word of Islam is ever present in Arabic art, and even when objects for secular use were fashioned. Islam's influence was felt through the use of calligraphy and line²⁵. In the 20th century, Hindu and Muslim calligraphy and painting has been adapted to the styles of expression, the source of inspiration being developments in modern Indian art.

Contribution to Pure and Applied Sciences

Some *madrasas* contributed in sciences. This developed the system of medicine, which is known the Unani System. This indigenous medical system was universally recognized as the most advanced and scientific system for the treatment of disease before the dawn of modern medicine. After the establishment of Muslim power in India, the rulers extended facilities to *madrasas* to teach the system of Unani medicine²⁶. Simultaneously, this system reached its peak in India with the efforts of the physicians and surgeons educated and trained at *madrasas*. The *Unani* system of medicine was evolved as a combination of Greek, Persian and Indian medical systems. For centuries, Unani system of medicine was popular and still, partially, it prevails in India.

On the subject Astronomy, the discovery of the equinoxes, eclipses, the apparitions of the comets were great contributions to the world of science. Zij-i-Abi-Mashar or the tables of Abu Mashar has remained the chief source of astronomical knowledge. Abul Hasan, another famous Muslim scientists invented the telescope

of which he speaks as 'a tube to the extremities of which were attached diopters'²⁷. *Ziche Shah Jahan* or *Amal-i-Salih* was prepared by Mulla Farid, a great mathematician. It was a new astronomical table, which rectified the one prepared by Ulugh Beg.²⁸

In the field of chemistry, Abu Jabir Ibn Hayyan wrote his most important works '*The Great Book of Properties*', the '*Book of Definition*' etc. Abu Bakr Muhammad Ibn Zakariya-ul-Razi grouped chemicals under three main heads—mineral, animal and vegetable---and this remained the basis of further classification by the chemists later. A remarkable book on pharmacology by Abu Mansur Muaffaq was probably the first to make a clear distinction between sodium carbonate and potassium carbonate²⁹.

In geometry, Abul Wafa introduced the use of secant and the tangent³⁰. The great Muslim mathematician, Ibn Yunus invented the pendulum and began the art of measuring time by its oscillations. In his renowned book '*Balance of Wisdom*' he deals with 'dynamical principles', generally supposed to be the monopoly of modern sciences. He described minutely the connection between the weight of the atmosphere and its density. He discussed the submergence of floating bodies and the force with which they rise to the surface when immersed in heavy liquids; he fully understood the principles of gravitation and recognized gravity as a force. Jalal-ud-din Malik Shah along with Umar Khayyam and Abdur Rahman al-Hazini reformed the calendar, which preceded the Gregorian calendar by 600 years and is considered to be even more exact. Trigonometry was invented by Umar Khayyam. Algebra is also the creation of Muslims³¹. The contribution of Muslims to the development of mathematics is great as a good number of mathematicians contributed much to the subject during mediaval period. Al-Khawarizmi (Muhammad bin Musa) was the principal figure, who wrote on Arabic Mathematics, Algebra and explained Algebraic multiplication and division. Abu Abdullah Muhammad ibn Isa al-Mahani got credit for inventing modern algebra. The teachers and the students of rational sciences in medieval times were very well aware of these subjects.

In the field of agriculture, trade and industry, a number of textile *karkhanas* were set up in Gujarat by Sultan Mahmud Shah, better known as Mahmud Baigrah (d.1511), where cloth weaving, dyeing, printing and design-laying were undertaken. He also established *karkhanas* for stone and ivory carving, paper-making and cloth-weaving. The great Mughal Emperor, Akbar, introduced many valuable agrarian reforms pertaining to the measurement of land, and the assessment and collection of land revenue. The improvements made by Sher Shah and Akbar in the field of finance, especially in coinage and currency, were largely executed through these *madrasa alumni*³².

Contribution of Madrasas Today

The *madrasas* of today mainly contribute in the fields of classical languages and theological subjects. Fundamentally, *madrasas* meant to impart subjects related to Islamic studies, hence these institutions produce experts and

specialized persons in the study of *Quran*, *Hadis*, *Fiqh* and *Tafsir* as well as classical languages like Arabic and Persian.

Responses of Madrasas on Contribution

In present India, *madrasas* are contributing in the fields of classical languages and literature. *Madrasas* produce language experts in Arabic, Persian and Urdu. *Madrasas* are the comfortable literacy centres as these centres make people literate. Illiterates are benefited from these centres. This contribution raises the literacy statistics of the community as well as the nation. *Madrasas* produce good translators and translitrators, calligraphers, artists and theologians. The title of the products are : *Huffaz*, *Qurra*, *Ulema*, *Mufti*, *Udaba*, *Fuqaha*, *Mudarriseen*, *Mufasssireen*, *Musanniffeen*, *Muarrikheen*, *Muhadditheen*, *Qadeen*, *Muballigheen*, *Mutakallimeen*, *Imam* and *Muazzin*.

- (i) **Huffaz:**--*Madrasas* produce *Huffaz* yearly, both males and females, who are scattered across the country. They read out the complete *Quran* as well as teach it to others. They teach the children, '*Holy Quran*' and make them memorize this by heart;
- (ii) **Qurra:**--*Madrasas* produce *Qurra*, who work as *Imams* of *mosques* or become teachers in *madrasas* and teach the art of *Tajwid*, *Qurat* and *Tefiz-ul-Quran* to students, who become *Huffaz*;
- (iii) **Ulama or Ulema:**-- *Madrasas* produce Islamic scholars, who have specialization in Islamic *Shariah*. They mainly teach in *madrasas* or in other Islamic seminaries.
- (iv) **Mufti:**--*Madrasas* produce authorized scholars, who issues *Fatwas*. They are considered as persons, who show mastership in every aspect of Islamic *Shariah*. Those, who become *Muftis*, can also work in various fields. They can teach in *madrasas*; become the *Imam* of the *mosques*; can be the *Khatib* for Friday prayers; can join any *Dar-ul-Ifta* and issue *Fatwas*. *Muftis* contribute a lot to the community;
- (v) **Udaba:**-- *Madrasas* produce *Udaba* and they are teemed with Arabic literature. After completing the course, *Udaba* are able to serve through various aspects, they can teach any subject in any *madrasa* or institution of the Arabic language. They can do the work of translation (from Arabic into Urdu and vise versa). They can become the *Imam* of the *mosques*.
- (vi) **Fuquha:**-- *Madrasas* produce experts in Islamic law and hold high ranks in the community like *Muftis*. They contribute in solving various problems of the community in view of the *Holy Quran* and *Hadis*;
- (vii) **Mudarriseen:**-- *Madrasas* produce teachers or instructors. They are professionally qualified to teach after completing the *Alimiyat* course. They teach what they have learnt in *madrasas*. Some of them have an English school background. Their contributions to *madrasas* as experts are a form of contribution to the community;
- (viii) **Mufasssireen:**-- *Madrasas* produce expert in the commentary or exegesis of the *Holy Quran*. They have the ability to explain the meanings of the *Holy Quran* in a much better way than others;
- (ix) **Musanniffeen:**-- *Madrasas* produce writers or compilers of publications. They write in Arabic, Urdu, Persian and some times in

Hindi and English as well. They also work as translators and translate writings from Arabic, Urdu, and Persian to Hindi and English. Thus, their work contributes to the literary world;

- (x) **Muarrikheen:--** *Madrasas* produce historians. They contribute in writing books relating to history;
- (xi) **Muhadditheen:--** *Madrasas* produce experts, they are well equated with the traditions of Prophet Muhammad. They mainly teach *Hadis*. Their contributions in the service of Islamic preaching are considerable;
- (xii) **Qadeen:--***Madrasas* produce political leaders. History reveals that during the revolt of 1857, many leaders who fought the British were the products of *madrasas*. They led great lives and helped India to get freedom from slavery;
- (xiii) **Muballigheen:--** *Madrasas* produce preachers of Islam. Their job is to attend the programmes, organized by the common people and deliver lectures on subjects that concern the whole *Ummah*. They have a convincing quality in their speeches made in the light of the *Holy Quran* and they give a solution for the problems of day-to-day life;
- (xiv) **Mutakallimeen:--***Madrasas* produce the experts, who have the ability and scholastic quality to convince people about subjects like *Mantique* and *Falasfa*;
- (xv) **Imam:--** *Madrasas* produce persons, who lead the daily prayer five times in the *mosque*. Many of the *madrasa* students after completing their course become *Imams* of *mosques*. They lead prayers and teach children of the locality, how to read Arabic as well as the basics of Islam;
- (xvi) **Muazzin:--** *Madrasas* produce trained persons, who call people for prayer (to give *Azan*) and to read the *Iqamat* (it is like *Azan* but with some addition when the *Imam* is ready to read the prayer).

Thus in true sense, the *madrasas* are producing those persons who mainly serves Muslim community as well as Islamic institutions. Moreover, *madrasas* fabricate *maktabs/madrasas* because it is obligatory that *madrasas* have to provide placement opportunities to those students, who have completed their studies from *madrasas*. Thus, the nodal *madrasas* start *maktabs* or *madrasas* with the support of local people and place the pass-out students as teachers on a meager salary. In addition, the community itself gives opportunity to start *maktab* in private house or in mosque to teach *Quran* to the local area children. Since, *madrasas*' pass out students do not have appropriate job opportunities in open market, thus *madrasas* offer the opening of their career. This is a great contribution of the *madrasas*, which reduces the redundancy among the pass-out students of *madrasas*.

This concludes that the *madrasas* basically provide Islamic education to produce religious men. The contemporary *madrasas* lack in comparing with the *madrasas* of medieaval times. The olden days' *madrasas* contributed much in the fields of art and literature, sciences or social sciences. But the present day *madrasas* contribute towards: (i) free education to children of poor families with boarding and lodging; (ii) increasing literacy rate; (iii) translitrators or translators; and (iv) Religious leaders.

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History Of Islam And Islamic Education: The Roles Of Muslim Scholars And Establishment Of Madrasahs In Kisi-Nigeria

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Abstract

Kisi metropolis is geographically situated at the northern part of Oyo state, Nigeria. The history of Islam and its scholarship is a turning point in the current progress of the town in the area. Ilorin as a town known for Islamic erudition plays a paramount role in the spread of Islam and its education in Kisi. The history is a way of mirroring at the past civilization. The primary aim of this paper is to trace the historical account and emergence of Islam and the flourishing of Islamic scholarship and erudition in Kisi metropolis in the 19th Century until the present. This is being part of continuity of intellectual prowess of Ilorin scholars in the town. The paper considers the inseparability of Islam and its education as the pilot tool for the spread of Islam and general acceptance of Islam by some notable dignities in the town. The paper focuses further on the immense roles played by the Muslim scholars through their da'wah activities, establishments of madrasahs and contributions of Islamic organizations in retaining and promoting Islam and teaching of Islamic education. The authors argue that tracing the historical record of the past could definitely be helpful in repositioning the current trends in teaching and learning of Islamic education in the metropolis. The authors finally suggest that the rigorous learning and commitment was the strength of the early informal traditional madrasah which must be integrated into the modern madrasah learning system in order to improve the current madrasah educational system in the metropolis.

Key words: History of Islam, Islamic Education, Madrasah, Muslim Scholars, Islamic Organization

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INTRODUCTION

Kisi metropolis, the head-quarter of Irepo Local Government Area (LGA) is geographically situated at the northern part of Oyo state, South-western part of Nigeria. It is about 250km to Oyo state capital, Ibadan while 150km to the historical city in Yoruba land, Oyo town. It shares boundary with northern part of Kwara, Kaima. It shares in the Southern part with Oorelope Local Government, Igboho and it shares border in the western part with Olorunsogo Local Government, Igbeti, Oyo state Nigeria¹.

In the 13th century, it was recorded that many tribes such as *Baruba*, *Fulani*, and *Yoruba* etc had been in existence in Kisi². In the metropolis, someone whose name was '*Kilisi Yerumo*', a *Baruba* tribe and with ardent support of two persons from Yoruba tribe collectively settled in a place called '*Igbo-lfa*'³. The place was renamed after the first inhabitant in the place known as '*Kilisi Yerumo*', a '*Baruba*' tribe⁴. From the word '*Kilisi*', two letters (i.e. letter 'l' and 'i') are omitted, hence there was a change in the pronunciation of the word '*Kilisi*'⁵ which has been interpolated to the current name the town bears, '*Kisi*'.

The major occupation of the people of Kisi is subsistence farming. The main farm produce are: yam, maize, cassava, guinea-corn, beans and the minor produce groundnut and rice etc. Yam is the most prestigious farm produce in the town. The great farmers specializing on the yam cultivation were regarded as men of affluence within and outside the town. The blacksmiths also play a very important role in the town because they produce hoes, cutlasses used for tilling the land and gun for hunting⁶.

Apart from economic buoyancy, religions play important roles in the activity of the town specifically Islamic religion. Islam and its education are inseparable. In order words, it is very difficult to separate Islam from its educational system. At the inception of Islam, there was a great emphasis on the importance of seeking for knowledge. This great emphasis had been shown in the first five verses revealed unto prophet s.a.w. (Q96, 1-6)⁷. Revisiting Islam, Islamic education, role of

¹ Rahim S. (2000), *Kisi in map*. Unpublished Masters Thesis University of Ilorin Nigeria. p.21.

² Olaniyi M. F. (1982), *Iwe Itan Ilu Kisi lati odun 1300-1900- History of Kisi from 1300-1900 A.D.* Kisi: Rashid Press pp.1-10.

³ This place is an extension of territorial coverage of Oyo-Ile, the ancient Oyo Empire. It was collapsed in the 18th century by Hausa/Fulani, from Ilorin Kwara State Nigeria. http://en.wikipedia.org/wiki/Old_Oyo_National_Park retrieved on 13th August, 2011.

⁴ Olaniyi M. F. (1982), *Iwe Itan Ilu Kisi lati odun 1300-1900- History of Kisi from 1300-1900 A.D.* Kisi: Rashid Press P.10

⁴ Ibid, P.10

⁶ Rahim S. (2000), *Kisi in map*. Unpublished Masters Thesis University of Ilorin Nigeria. p.21.

⁶ Ajidagba, Uthman. Abdulrahman. (1991), *Relative influence of the knowledge of Arabic language on junior secondary school student's performance in Islamic studies*. Unpublished M.Ed.dissertation, University of Ilorin, Ilorin Nigeria.

scholars and the establishment of *madrasahs* in the service and promotion of Islamic knowledge could not be over-emphasized. It is very difficult to trace the historical origin or an inception of Islam in Kisi without referring to active role of Ilorin scholars and a northern scholar.

In other words, Islam and Islamic education in the town could not be separated from versatile contributions of Islamic scholars of Ilorin and a scholar from the northern part of Nigeria. Musa Ali Ajetunmobi (1991) has profoundly and interestingly reviewed the contributions of Ilorin scholars to Islamic knowledge and their intellectual roles and places in Yoruba land, the south-western Nigeria. He found out that in magnitude, they had contributed to the spread of Islam within Ilorin and Yoruba land generally. Kisi is also inclusive⁸.

The arrival of Sheikh Alimi (d.1823), a Fulani scholar and a founder of emirate system in Ilorin, was a symbolic turning point to the scholarship discourse and extension of an existing Islamic knowledge to other parts of Yoruba land⁹. Kisi was one of the towns in Yoruba land that the *da'wah* activity and Islamic knowledge of Ilorin scholars were extended to.

In the past few decades, the establishment of *madrasahs* in the town played vital roles in the drastic progress of Islam and wide domination and population of the Muslims in the town. The population of Muslims in the town is significant. Today, the Muslims' population according to the view contemporary elite is rated to 80% while non-Muslims are 20%. Among the Muslims, this population is translated to sustainable development specifically by retaining Islamic knowledge and promoting religious, social, economic and political activities.

The purpose of retaining the Islamic knowledge and promoting various activities was to emancipate the Muslims from what al-Farūqī (1994) termed as 'the wave of colonization, westernization and marginalization'¹⁰. Unity and relentless effort in the pursuit of knowledge were the major factors responsible for the great achievements in attaining the Islamic identity among the Muslims in Kisi. The length and breath of this article, reviews the historical scenario and advent of Islam in Kisi, the contributions of Muslim scholars, establishment of *madrasahs* and contributions of Islamic organizations in the town. In so doing will be useful in recasting the past in the light of reconstructing the present endeavors among the Muslims in the town.

⁸ Musa Ali Ajetunmobi (1991), 'Islamic scholars of Ilorin and their place in Yorubaland', *Journal of Muslim Minority Affairs*, 12: 1, pp. 135 — 147.

⁹ Adam Abdullah al-Ilori (1982), *Lamahat al-Baluri fi Mashahir 'Ulama' Ilurin*. Cairo: An-Namudhjiyyah, p.36.

¹⁰ Al-Faruqi, I. R. (1988), Islamization of knowledge: Problems, principles and prospective. Islam Source and purpose of knowledge. *International Institute of Islamic Thought. Islamization of Knowledge, series 5*. Virginia: USA

THE ADVENT OF ISLAM VIS-À-VIS OTHER RELIGIONS IN KISI: A HISTORICAL ANTECEDENT

It has earlier been asserted that Kisi metropolis had been founded since thirteenth century. The predominant religions in the metropolis are: traditional, Christianity and Islamic religions. This is in line with the assertion of Oseni (2011)¹¹ and Shittu (2011)¹² that three predominant religions exist in Nigeria (i.e. traditional, Christianity and Islam).

First, in 1820, the traditional religion from Oyo-Ile, the old Oyo Empire¹³ penetrated Kisi. Basically, the traditional religion dominated by the animistic practice, inanimate or natural phenomenon is taken as objects of worship such as: *Egungun, Ogun, Iroko, Sango, Egungun* etc¹⁴. Both *Sango* and *Egungun* were taken as the two prominent objects of worship. It is strongly believed among the animists that Supreme God known as 'Olodunmare' in Yoruba language is too great to be approached directly by mere mortals. Hence, there must be need for intercession through heroes, heroines and divinities which would serve as intermediary between them and *Olodunmare*¹⁵.

Second, in 1910, it was on record that Christianity reached the town through 'Joseph Ladipo'. Three years after the introduction of Christianity in the town, the adherents of the new faith jointly constructed a place of worship named First Baptist Church, Ajegunle Area Kisi. Through the missionary activity and evangelism of Christianity, another place of worship was built in 1950¹⁶.

Third, apart from traditional and Christian religions, Islam is the most influential religion in the town because it contributed to the civilization of the town. Islam as a religion penetrated the town in the year 1868. *Oloyoyo* family, who was originally from 'Oyo-Ile', the old Oyo Empire, was regarded as the key player in the advent and spread of Islam in the town. During the cause of Islamic propagation in the town, another family called 'Teefa' was greatly influenced by 'Oloyoyo' whereby both families jointly propagated *Islam* in the town¹⁷.

¹¹ Oseni, Z.I. (2011), *Peaceful Co-Existence among Religious Adherents in Nigeria and the Role of the Youths*. Papers presented at the International Conference on Islam in Africa, held at International Islamic University Malaysia (ISTAC) 19-21 July.

¹² Shittu, A. B. (2011), *Between Secular and Multi-Religious Identity: Where Does Nigeria Truly Belong?* Pp. 1-27. Papers presented at the International Conference on Islam in Africa, held at International Islamic University Malaysia (ISTAC) 19-21 July.

¹³ This place is an extension of territorial coverage of Oyo-Ile, the ancient Oyo Empire. It was collapsed in the 18th century by Hausa/Fulani, from Ilorin Kwara State Nigeria. http://en.wikipedia.org/wiki/Old_Oyo_National_Park retrieved on 13th August, 2011.

¹⁴ Olaniyi M. F. (1982), *Iwe Itan Ilu Kisi lati odun 1300-1900 (History of Kisi from 1300-1900 A.D.)* Kisi: Rashid Press: Pp.1-10

¹⁵ Dopamu, P.A. (1986), *Esu: The Invisible Foe of man: A comparative study of Shatan in Christianity, Islam and Yoruba religion*. Abeokuta: Shebolatan press

¹⁶ Olaniyi M. F. (1982), *Iwe Itan Ilu Kisi lati odun 1300-1900- History of Kisi from 1300-1900 A.D.* Rashid Press: Kisi. Pp.1-10

¹⁷ Egbe Odo Musulumi (1998), *Iwe Itan Islam ni Ilu Kisi-History of Islam in Kisi*,

The fantastic effort of *Oloyoyo* family in the propagation of Islam and dissemination of Islamic message had earned the family a praiseworthy recognition and honour within and outside the town. The area where *Oloyoyo* family is situated is called "*Isale Imole*" i.e. an area where religion of Mali came from or being practiced¹⁸. Generally, Yoruba Muslims are tagged as '*Imole*', two major interpretations have been given by Doi (1992) on the usage of *Imale*¹⁹. First, it is interpreted to mean a religion from Mali because the advent of Islam in Nigeria in the 9th century had a direct link with Timbuktu, Mali. Second, it is interpreted to originate from *Imo-lile* i.e. difficult knowledge²⁰ because learning the Qur'an by using Arabic as a language of instruction is a prerequisite for understanding Islam from its true source which is a little bit difficult as compared to mother tongue. According to Amidu Sanni (2001), '*Imale*' refers to Islam or Islamic education in Yoruba land, south-western Nigeria²¹.

Further more, despite of efforts made by *Oloyoyo* family; the spread of Islam was not fully grounded in the town until the arrival of a notable scholar, revivalist, Abdullah bin al-Malik nicknamed in the town as '*Agasinmaso*' (i.e. who did not decline from his horse-back). His arrival to the town was an important landmark in the history of Islam and its propagation. ÑAbdullah bin al-MÉlik came to the town around 1894 during the reign of late king Adewale Folawiyó Ariwajoye 1st, who was the 8th king of the town²².

The *daÑwah* effort of ÑAbdullah al-MÉlik was so great so much so that he was able to influence the then king, Adewale Folawiyó Ariwajoye's conversion to Islam. After the king's conversion, he was named Abubakar and many people were also influenced to accept Islam through the king²³. This scenario is in line with the submission of *Sheikh Ibn Taymiyah* (1263-1328) when he says that, the primary responsibility of government or authority is to establish a bearable atmosphere for worship- *IbÉdah*²⁴. The conversion of King Abubakar Ariwajoye was a living example of what *Sheikh Ibn Taymiyyah* said whereby he as the 8th King of Kisi influenced the citizens in showing servility obedience to the will of Allah and recognition of submissiveness to the supremacy of God.

Prior to the arrival of a prominent scholar, Sheikh Abdullah al-MÉlik, there was no appointed chief Imam in the town despite of Islamic practices among the

National Council of Muslim Youth Organization (NACOMYO) Kisi branch. Ilorin Ibrahim Kewulere press, P.2.

¹⁹Doi, A. I. (1992). *Islam in multi-Religious Society Nigeria: A Case Study*. p.33-55, published in Kuala Lumpur: Malaysia

²⁰Ibid,

²¹ Amidu Sanni (2001), the indigenization of intellectual tradition: A new trend in contemporary Islam in Yoruba land. *Studies in contemporary Islam*, vol. 3, issue 2, pp.31-47.

²² Olaniyi M. F. (1982), *Iwe Itan Ilu Kisi lati odun 1300-1900- History of Kisi from 1300-1900 A.D.* Kisi: Rashid Press pp.1-10.

²³ Ibid,

²⁴ Ibn Taymiyah (1948), *Siyasatu shar'iyah*, translated by Laoust, H. published in Beirut, p.20.

Muslims. In Islam, Imam plays a spiritual as well as political role in the Muslim community. The first appointed and turbaned Imam was *Baba Iya* from *Oloyoyo* compound whose appointment was much closed to the conversion of King Abubakar Adewale Folawiyo to Islam around 1898 A.D.²⁵.

Apart from the first chief Imam appointed in 1898 AD, there were many other imams in succession like Imam Baba Dende Koko-biri area, Imam Baba Garba Kokobiri area, Imam Yahya Worumande, Imam Muhammad Bello Arowojobe I Oke-Tege Area, Imam Aliy AsadudĒn (i.e. Lion of religion 1st), Imam Ahmad Tijani Alafinju Adara Mafesetele, Imam Jubril Baba Yomi, Oke tege, Imam Muhammad Jimoh Tankogun Arowojobe II, Oke Tege, Imam Alhaji AbdulKarĒm Owoade (1965-1990)²⁶.

The incumbent chief Imam, Imam Alhaji Salihu AsadudĒn (Lion of Religion II) in 1966, he was appointed Deputy Chief Imam to the then Chief Imam, late Imam Abdul Kareem. In 1959, he visited the sacred house of Allah in Makkah for the purpose of Hajj.²⁷ He was turbaned as the chief Imam after the demise of Imam Abdul Kareem Owoade, the chief Imam between 1965 and 1990. The versatile Muslim scholars played significant roles in the propagation of Islam in Kisi²⁸.

THE ROLES OF SOME NOTABLE MUSLIM SCHOLARS IN THE PROPAGATION OF ISLAM IN KISI

The effort of scholars in the propagation of Islam in Kisi could not be over-exaggerated. This effort has borne a true testimony to the prophet's saying that: "The scholars are the inheritors of the prophets"²⁹. The scholars that profoundly contributed to the propagation of Islam in Kisi are too numerous. Just to mention but few of them like Imam ĒAliy, Sheikh NĒsirudĒn Kewuse-kisa, Sheikh Abdul BĒqĒ Tahoro etc. The below are the detailed biographical and educational demographics of the above mentioned scholars:

I. Imam Aliy Asadu-dĒn –The First Lion of Religion –

It has earlier been previously noted that Ilorin's scholars that Ali Ajetunmobi (1991) mentioned their places in Yoruba land³⁰ also influenced Islamic propagation

²⁵ Egbe Odo Musulumi (1998), *Iwe Itan Islam ni Ilu Kisi-History of Islam in Kisi*, National Council of Muslim Youth Organization (NACOMYO) Kisi branch. Ilorin: Ibrahim Kewulere press, P.2.

²⁶ Ibid.

²⁷ Ibid.

²⁸ Ibid.

²⁹ Al-Bukhari mentioned in his Sahih Collection in his Book of Knowledge, Chapter: Knowledge precedes Speech and Action. Also, *Al-Ihsaan bi-Taqrīb Saheeh Ibn Hibbaan*: (1/295, under no. 88)

³⁰ Musa Ali Ajetunmobi (1991), 'Islamic scholars of Ilorin and their place in Yorubaland', *Journal of Muslim Minority Affairs*, 12: 1, pp. 135 — 147.

in Kisi. Imam Aliy Asadu-din –1st lion of religion – was a great example. He was born to the notable family of Muhammad Tukur at Olosu compound, Ilorin. His mother Ummul Khayr came from Igboho, the southern part of Kisi. He learnt the Qur'an under *Iya kewu*³¹ (Mother of knowledge) at Adabata Area, Ilorin Kwara State, Nigeria³². After acquiring Islamic education and getting 'IjÉzah³³ from his teacher, he traveled to Kisi. On getting to the town, he was honored and recognized as a profound scholar by the generality of Muslims. This recognition was subsequently led to the staging of public lectures and many people in the town used to be in attendance.

By extension, his *daÑwah* activity was not restricted to the staging of public lecture but he also established an Arabic school for elder and younger Muslims in the town. Through his intellectual capability and teaching expertise, he was able to produce many subsequent prominent scholars such as; Haj SalaudÊn Atesinse, Haj NasirudÊn Kewusekisa, Imam Abdul KarÊm Owoade, Alfa Ahmad Rufai Sepeteri, Haj Aliy Sako, Haj SalaudÊn Agunmaso, Haj AbdulQadir Seleru, Haj Uthman Igboho, Haj AbdulGaniy Kajola, Haj Salihu Dan Baruba³⁴. Until today, his family is well recognized for important contribution to Islamic enlightenment in the town.

II. Sheikh NasirudÊn Kewusekisa

Another prominent scholar in the town was Sheikh NasirudÊn Kewusekisa. He was born in the year 1910 in Kisi. His father's name is Imam Sheikh Ali Asadudin (lion of religion 1st) who was one of the renowned scholars in the town. His father was originally from notable family of Muhammad Tukur at Olosu compound, Ilorin. Sheikh NasirudÊn learnt the Qur'an under the tutelage of his father and latter on, he traveled to Igboho-western part of the town- to further the acquisition of Islamic knowledge under the instruction of another eminent scholar, Sheikh Olayiwola.

³¹ The word *Kewu* is used in Yoruba language is literally referring to be literate specifically in Arabic. See, Abubakar R.D. (2004), *Interplay of Arabic and Yoruba Cultures in South-western Nigeria*. Iwo: Darul Ilm Publishers, p.143.

³² Mikail Yusuf (2000), *Nasha'tu al-Islam wat-Tatawwuruhi fi Madinah Kisi-The emergent of Islam and it development in Kisi-* A Project submitted to the Department of Arabic Language, college of Education Ilorin, Ilorin Kwara State Nigeria.

³³ Mesut Idriz Syed Ali Tawfik Al-Attas (2007), *The Ijazah of Abdullah Fahim: A unique document from Islamic education*. Malaysia: MHP Group publishing. The concept of Ijazah as certification from a learned scholar to a student has been extensively discussed by the Muslim scholars and has been an integral part of Islamic system of education since 10th century. Ijazah literally has been viewed as a permit or license to teach while technically refers to the issuance of certificate to the students who have completed the required courses either by individual teachers or by institution of learning.

³⁴ MikÊÑÊl Yusuf (2000), *Nasha'tu al-Islam wat-Tatawwuruhi fi Madinah Kisi-The emergent of Islam and it development in Kisi-* A Project submitted to the Department of Arabic Language, college of Education Ilorin, Ilorin Kwara State Nigeria.

Sheikh NasirudĒn Kewusekisa studied various religious sciences for the period of twenty (20) years under the instruction of his teacher. Shortly after *IjĒzah* (Certification) from his teacher, he began the propagation of Islam³⁵. He was well known to everyone as covetous and brave scholar. His relentless effort to the spread of Islam and teaching of Islamic knowledge was extended to Ghana, a neighboring country to Nigeria, where he spent ten (10) years. Subsequently, he returned to Kisi for continuity of dissemination of religious knowledge and conveyance of Islamic propagation. This earns him a glory and reputation through which he was popularly known as conveyer of religious enlightenment³⁶.

III. Sheikh AbdulBĒqĒ Tahoro

Sheikh AbdulBaqi is an Islamic scholar and a recognized icon in Kisi. He was born in 1923, in Tahoro compound, Ehinke area, Kisi. His father was Muhammad al-Awwal, son of Ige and his mother was Añishah³⁷. He started Quranic learning under a profound Islamic scholar known as 'Sanmu' and completed the reading of the Quran under the drill of another eminent scholar known as 'Salaudeen Atesinse' who was one of students of Imam ÑAliy Asadud-dĒn (Lion of Religion 1st). After he completed the Qur'anic reading, he preceded with advanced studies such as learning Arabic language, jurisprudence and other religious sciences from the former scholar, Sheikh Sanmu³⁸. His return to Sheikh Sanmu is a justification to the fact that his inability to complete the Qur'anic recitation was not on the basis of rancor or dispute between him and his teacher.

Of course, there is no precise record showing the reason why he could not complete the reading of Qur'an under the instruction of his first teacher, Sheikh Sanmu. However, a lot of reasons might be accountable for this. For instance, Sheikh Sanmu might have changed the location which probably was not convenient for his student, Sheikh AbdulBĒqĒ to bear the cost and time for continuation. Also, there was no record for the reason why he could not continue studying religious sciences from Sheikh SalahudĒn Atesinse. Various reasons could be advanced for his inability such as sickness by the Sheikh on personal or family issues which militated against him to continue teaching activities with his students.

Subsequently, Sheikh AbdulBĒqĒ traveled to Ibadan, the capital city of Oyo state to further his pursuit of Islamic knowledge. He learnt various Islamic sciences under the instruction of Sheikh AbdulWahab Alagunfan through whom he spent eighteen (18) years together with his first wife, Hajia Shifau³⁹. After he had been given *IjĒzah*⁴⁰, he went back to his home town, Kisi and started the

³⁵ Ibid.

³⁶ Ibid.

³⁷ Ibid.

³⁸ Ibid.

³⁹ Ibid.

⁴⁰ The type of *IjĒzah* given to sheikh could be regarded as non-specific Ijazah which means that students are allowed to transmit knowledge with a specific aspect of knowledge acquired by the students. See Mesut Idriz Syed Ali Tawfik Al-Attas, (2007), *The Ijazah of*

propagation of Islam. Sometimes later, he embarked upon sojourn of spreading Islamic preaching to various neighboring countries like Ghana, Kumasi and Buku⁴¹, etc.

Later on, Sheikh AbdulBÉqÊ returned to Kisi from his preaching sojourn. His relentless effort and commitment led to the formation of Muslim Women's Wing (MWW) in 1967. The aim of establishing the wing was primarily to teach the Muslim women the core aspect of religious duties and responsibilities. Apart from the establishment of Muslim women's wing, Sheikh also founded Nawarudeen society in 1976, Nasrudeen society in 1984 and the establishment of Ridwanullah al-Akbar *madrasah* in 1986 was great achievement⁴².

The purpose of establishing the two organizations was to impart religious knowledge unto the adult and *madrasah* was founded to inculcate unto the Muslim children the sense religious, political moral and social responsibilities. The leadership of those organizations including *madrasah* was under his control. Sheikh AbdulBaqi, son of Muhammad al-Awwal was appointed as the chief-preacher at Kisi central mosque as a result of his considerable efforts in the propagation of Islam in the town. He passed away in the year 2003 at the age of 80 years.⁴³ Apart from the effort of versatile scholars in the town, there are various efforts for the sustainability of great educational achievement and expansion of religious education in the town such as establishment of *Zumuratul Mu'min* otherwise known as *Mankodoro*, traditional *madrasahs* otherwise known as *Ile-Kewu wala* and modern *madrasahs* system in the vicinity.

CONTRIBUTIONS OF *MANKODORO (ZUMURATUL MUMINÔN)* TO THE EXPANSION OF ISLAMIC EDUCATION IN KISI

Mankodoro Muslims are mostly found in south-western Nigeria. The founder of the group was Alfa Sheikh Yusuf Ahmad Abubakr famously known as Alfa Agbaji⁴⁴. He was born in Agbaji area in Ilorin, the capital city of Kwara State, Nigeria⁴⁵. The founder was a student of popular scholar in Yoruba land, Sheikh Taju al-Adabi whose original name was Muhammad JamiÑu (d.1923)⁴⁶. Initially, the group's name was *Zumuratul al-Mu'minin* (Group of believers). It was in 1960, during a marriage ceremony that the group was called *Mankodoro* (the followers of clean shaved heads)⁴⁷. The students who graduated from the founders however

Abdullah Fahim: A unique document from Islamic education. Malaysia: MHP Group publishing. P.19.

⁴¹ Mikail Yusuf (2000), *Nasha'tu al-Islam wat-Tatawwuruhi fi Madinah Kisi-The emergent of Islam and it development in Kisi-* A Project submitted to the Department of Arabic Language, college of Education Ilorin, Ilorin Kwara State Nigeria.

⁴² Ibid.

⁴³ Ibid.

⁴⁴ Raji, R.A. (1990), *The Makondoro Muslims of Nigeria: continuity through learning strategies* *Institute of Muslim Minority Affairs. Journal, Volume 11, Issue 1*,

⁴⁵ Ibid .

⁴⁶ Ibid.

⁴⁷ Ibid.

used to return to their respective places or towns and established various learning centers similar to the founding places. Apart from Agbaji centres, in many places in Yoruba land, other notable centers were established such as Ayegbami at Offa Kwara State, Ibadan Oyo state, Lagos, Lagos state, Ijebu-Ode Ogun State, Ikirun Osun State, etc are examples where branches were established⁴⁸.

The establishments of *Mankodoro* branches in Kisi have a direct link with both Ilorin and Offa branches of *the* group. Offa is a notable town in Kwara State, Nigeria. Offa branch of *Mankodoro* was established by Alfa Ambee in Ayegbami and Ilorin branch as earlier mentioned was established by Sheikh Yusuf Agbaji. The branch at Offa was so significant and its reputation is like twin sister with the founding place in Agbaji, Ilorin⁴⁹.

Sheikh JÉmiÑu Yusuf, Sheikh, Salahudeen Hamzah Imolere, Sheikh Abdul-Lateef Sakaloro were *Kisian* students who graduated from both Ilorin and Offa branches of *Mankodoro*. When they returned to Kisi, they established their own branches of private learning centers in the town. Sheikh JÉmiÑu Yusuf was born in 1942. He received his formative and advance Islamic religious education at Agbaji from the eminent scholar, Sheikh Yusuf Agbaji of Ilorin, the hub of Islamic sciences. He graduated in 1977 and went back to his home town, Kisi⁵⁰.

Besides, Sheikh SalahudÊn Hamzah Imolere was born in 1950. He was averagely a homemade scholar because he received his formative education from two notable scholars in the town, late Sheikh Badmus Arikewuyo and late Sheikh AbdulGaniy Kajola⁵¹. Subsequently, he proceeded to Offa in 1969 mainly for the acquisition of religious sciences from the prominent scholar, Sheikh Ambe Ayegbami. He graduated in 1976. For his curiosity and thirst for religious knowledge, he proceeded to Agbaji in 1976 in order to drink from the ocean of Sheikh Yusuf Agbaji's knowledge. He Graduated from Agbaji in 1980 and returned to his home town, Kisi⁵². Also, Sheikh Abdul-LatÊf Sakaloro is another sagacious scholar in the town who was born in 1952 in Niamey Niger, a neighboring country to Nigeria. He began the Qur'anic learning from Mallam Hamzan Sango. He later continued his studies from the prominent scholar, Sheikh AbdulBÊqÊ Tahoro (1923-2003). Thereafter, he continued the advance Islamic sciences at Offa in 1981 for the versatile Islamic scholar; Sheikh Ambe Ayegbami and he graduated in 1985⁵³.

As it is commonly known that motive of the graduates of *Mankorodo* are to make continuity in learning process, hence, the above mention scholars

⁴⁸ Ibid.

⁴⁹ Ibid.

⁵⁰ An interview with Sheikh Jamiu Yusuf on 14th August, 2011 (14th Ramadhan, 1432A.H).

⁵¹ Sheikh Haj AbdulGaniy Kajola was a student of an eminent scholar, Imam Aliy Asaduddin-The first lion of religion- whose contribution has been earlier reviewed.

⁵² An interview with Sheikh Salahudeen Hamzah Imolere on 15th August, 2011 (15th Ramadhan, 1432AH).

⁵³ An interview with Sheikh Abdul-LatÊf Sakaloro on 15th August, 2011 (15th Ramadhan, 1432AH).

subsequently established their own centers and also engaged in public lecture or Islamic propagation⁵⁴. They all faced similar challenges specifically from both Muslim and non-Muslims because they insisted on the segregation between the relief Islamic practices and heretical beliefs and syncretism. Their motto was: "To you is your religion and to me my religion-Islamic monotheism-" (Q109:6)⁵⁵. Despite of all the challenges, they were devotedly committed and motivated to take the courage in establishing some *Mankodoro* traditional learning centres for the benefit of Muslim children in the town. Of such centres are: Sheikh Jamiu centre for religious learning located at Oke-Mapo, Sheikh Hamzah Imolere learning centre located at Oke-Atipa, Sheikh Abdul-Latîf Sakaloro learning centre located at Koso, Sheikh Abdul Ganiy Akede learning centre located at Agede area, to mention but few. The above mentioned branches of *Mankodoro* contribute significantly to the teaching and learning of Islamic education or Islamic sciences in Kisi. Henceforth, there are some notable informal traditional and formal modern *madrasahs* in the town subsequently established for the purpose of extending religious knowledge.

ESTABLISHMENT OF TRADITIONAL AND MODERN MADRASAHS IN KISI

In Islam, *madrasah* plays a significant role in the process of education, spiritual development, intellectual enhancement and moral inculcation⁵⁶. All of the above mentioned roles played by *madrasah* in Islam are relevant to the purpose of *madrasah* education in Kisi. After Islam has been grounded fully in the town, some notable scholars took the challenges of establishing *madrasahs* in order to educate the Muslim children and purposely make them understand their duties to themselves, to Allah, to parents and entire human beings. The major aim of the *madrasah* was to produce a sincere and wise servant of Allah and good ambassador of Islam who would be brought up intellectually, spiritually, socially, religious, emotionally. In other words, religious orientation and God's consciousness is the concern of the established *madrasahs* in the town.

In Kisi like other towns in Yoruba land, there are two major types of *madrasah* namely, informal and formal *madrasahs*. Informal *madrasah* is well known in Yoruba land such as *Ile-kewu wala*. This *Ile-Kewu wala* at the onset was organized in the mosque. *Makondoro's* lower level is also organized like *Ile-Kewu wala* whereby slates are used as teaching or instructional aids⁵⁷. By extension; *Ile-Kewu wala* was shifted to individual teacher's residence for learning purpose. The reason for the shift might be in line with the submission of Shalaby (1954) that,

⁵⁴ Raji, R.A. (1990), *The Makondoro Muslims of Nigeria: continuity through learning strategies* Institute of Muslim Minority Affairs. Journal, Volume 11, Issue 1,

⁵⁵ Ibid.

⁵⁶ Sharif Khan, M. (1990), *Education, Religion and Modern Age*. Punjabi Bagh, New Delhi.

⁵⁷ For details on the usage of Kewu to mean Arabic literacy, see Abukar R.D. (2004), *Interplay of Arabic and Yoruba Cultures in South-western Nigeria*. Iwo: Darul Ñilm Publishers, p.143.

when the learning in the *masjid* is being interrupted with the *Ibad'Et*, hence, learning is shifted out of the *masjid*⁵⁸.

The setting of *Ile-kewu-wala* in the town is an informal and traditional learning established in different places in the town. Some of these learning centres are: Ileke learning centre established by Alufa Kasali Ileke, Seleru mosque established by Alufa Aadu Seleru, Alominle learning centre established by Alufa Tijani Lawal etc. However, despite of immense contributions made by those traditional learning centers, there are some strengths and weaknesses⁵⁹.

The strength was that, these private traditional Islamic learning centers were founded purposely to educate the Muslim children especially teaching of the Qur'anic reading or recitation and inculcating Islamic moral values unto them. On the other hand, the weaknesses are profoundly associated with lack of funds, facilities etc in enhancing teaching learning activities among the Muslims in the town⁶⁰.

However, the subsequent wave of western secular education through colonialism nearly affected some Muslims children in becoming Christians, those informal learning centers were very strict on the traditional pattern of teaching and learning, perhaps to save the Muslim children from embracing Christianity. Then, for the Muslim to acquire western education in the town, becoming Christianity is a pre-requisite to securing admission into western secular schools⁶¹. This is the reason why Fafunwa (1974) has rightly asserted that education during the colonial era covers:

“Bible knowledge, Christian ethics, Christian moral instruction, Christian literature, some arithmetic, language and craft-all gear to produce Christian who could read Bible”⁶².

The strictness by traditional learning centers is in line with the submission of Raji (1990) that traditional *madrasahs* in Yoruba land serve the initial purpose of which they were established.⁶³

In the town, some scholars felt the need to face the challenges posed by western education by upgrading *madrasah* education system in the town. Hence,

⁵⁸ Shalaby, Ahmad. (1954), *History of Muslim education*. Bairut: D'Ér al-KashÉf.

⁵⁹ Egbe Odo Musulumi (1998), *Iwe Itan Islam ni Ilu Kisi-History of Islam in Kisi*, Nigerian Association of Muslim Youth (NACOMYO) Kisi branch. Ilorin: Ibrahim Kewulere press, P.2.

⁶⁰ Ahmad, T.S. (2006), *Influence of Western on the Teaching and Learning of Islamic Education in Kisi, Irepo Local Government Area*. Unpublished B.A. (Ed) Project, submitted to the Department of Arts and Social Sciences Education, Faculty of Education, University of Ilorin, Nigeria.

⁶¹ Ibid.

⁶² Fafunwa, B. A. (1974), *History of Education in Nigeria*. London: Longman.

⁶³ Raji, R.A. (1990), *The Makondoro Muslims of Nigeria: continuity through learning strategies* Institute of Muslim Minority Affairs. Journal, Volume 11, Issue 1,

there was a motion for the establishment of modern *madrasah* learning centre. The formal setting of *madrasah* was influenced by the advent of western secular education in Yoruba land in particular and Nigeria as a whole. This is in line with the opinion of Sheikh Adam (1917-1992) that colonizers began threatening Islamic education; hence, Muslims had to borrow some ideas from western educational setting in order to provide standard Islamic educational system to Muslim children⁶⁴. The reason provided by Sheikh Adam was due to the lack of adequate method of teaching religious sciences⁶⁵. This scenario is applicable to the establishment of formal *madrasah* educational system in Kisi, which was primarily to address the inefficiency of teaching religious subjects⁶⁶. There are some notable *madrasahs* in the town such as: *Madrasah I'Îu al-Islam*, *madrasah Daru t-Talim Ulum*, *madrasah Ridwanullah al-Akbar*, *madrasah Nurudeen al-Islamiy*, to mention but few.

I. Madrasah I'Îu al-Islam

The establishment of *I'Îu al-Islam madrasah* (Progressive *madrasah*) in 1971 by the Muslim community marked the beginning of formal *madrasah* learning in Kisi. The town's central mosque was, at the inception of *madrasah*, used as a centre for learning. The mosque played the central role in the transmission of religious knowledge until it was subsequently transferred to its permanent site in Ajejunle Area, Kisi.

The pioneering teacher was an indigenous teacher, Sheikh Imam Haj Ibrahim. Until present time, the pioneering teacher is steadfast with his teaching continuity and rendering community service through the *madrasah*. Subsequently, Sheikh ĀAbdul WahĒb Gbodofu, Sheikh Murtadha SalmĒn, Sheikh AbdulRahĒm Oladua, all of the mentioned scholars originally from Ilorin were employed for teaching at the *madrasah*⁶⁷. They played a giant role in the academic as well as administrative activities of the *madrasah*. As the *madrasah* denotes progressive, a number of Muslim students graduated progressively from the *madrasah* right from its onset until the present time. Some of the graduates are alufas: Mikail Yusuf Kura, Amin Adewale, AbdulWasiu Kura, AbdulHakĒm Kilani, AbdulHafis Muhammad Hashir, AbdulHakĒm Muhammad Hashir, and (late) Zakariyah Muhammad Hashir, MuhyĒn Idris, Abdulwahab, Muhammad, AbdulRazaq, Maruf, AbdulWasiu Okunmomi and many others. The graduates of this *madrasah* later furthered the studies in different cities across the countries. Some products of *madrasah* are professionals in different disciplines such as, Arabic language,

⁶⁴ Adam Abdullah al-Ilori (n.d.) Aldin an-Nasihah, p.13.

⁶⁵ Ibid.

⁶⁶ Ahmad, T.S. (2006), *Influence of Western on the Teaching and Learning of Islamic Education in Kisi, Irepo Local Government Area*. Unpublished B.A. (Ed) Project, submitted to the Department of Arts and Social Sciences Education, Faculty of Education, University of Ilorin, Nigeria.

⁶⁷ Mikail Yusuf (2000), *Nasha'tu al-Islam wat-Tatawwuruhi fi Madinah Kisi-The emergent of Islam and it development in Kisi-* A Project submitted to the Department of Arabic Language, college of Education Ilorin, Ilorin Kwara State Nigeria.

Islamic Education, Science, Law, Medicine, Engineering, veterinary medicine etc who as well profoundly partake in religious activity in the town.⁶⁸

II. Madrasah Daru t-Ta'lim 'Ulum

Apart from *madrasah* established by the Muslim community in 1971, the need was also arise for the expansion of *madrasah* as a result of more agitation for Muslim children to acquire religious education. This led to the establishment private *madrasah Daru t-Talim Ulum* founded by Sheikh Imam Mukhtar in 1986 at Isale Odo area, Kisi. This *madrasah* played a meaningful role with the education of Muslim youths in the location specifically and in the town generally. Many of the teachers like Sheikh Abdul Kareem Gambari, Sheikh (Late) Abdul Yekeen Oniyangi, Sheikh Mustapha (al-OffawÊ) were invited for teaching appointment by the proprietor of *madrasah* from Ilorin, the hub of Islamic erudition and the headquarter of Kwara State, Nigeria⁶⁹.

The invitation was honored and the teaching race began. Twenty five (25) years has elapsed for the establishment of the *madrasah*, intellectual production has become yielded through the performance and active contributions of the *madrasah* to the Muslim education in Kisi. There are some notable students of this *madrasah* who further their studies outside the town and subsequently, they significantly contribute to intellectual tradition of the town. Some of those students are alufas: Abdulwasiu Saminu, Saheed Tiamiyy, Nurudeen Mukhtar Alawiye⁷⁰, etc.

III. Madrasah Ridwanullah al-Akbar

Ridwanullah al-Akbar *madrasah* established in 1986 by one of eminent scholars mentioned earlier, late Sheikh 'AbdulBÉqÊ Tahoro (1923-2003). The establishment was a prominent landmark in the progressive trend of Muslim education in Kisi. The *madrasah* contributed in no measure to the education of Muslim children in the town. Many of the instructors like (late) Sheikh NĒrudÊn, Sheikh KhÉlid YĒsuf, Sheikh TÉjudÊn 'Abdullah SanĒsÊ and Sheikh TÉhir AbdurRashÊd were the pioneered teachers. They were committed to teaching and learning of religious sciences.

For a period of teaching experience of those teachers, they subsequently terminated the appointments. Later, some other teachers like Sheikh IbrĒhÊm Adua from Ilorin were new set of teachers who took charge of piloting both academic and administrative roles at the *madrasah*. After the termination of Sheikh Adua's appointment, perhaps he went back to his city, Ilorin for one reason or the other, Sheikh Mikail Badmus from Ede; Osun State, Sheikh Mosud Badmus, an indigenous teacher, took charge of the academic and administrative responsibilities at the *madrasah* until this moment. They have immensely

⁶⁸ Ibid

⁶⁹ Ibid.

⁷⁰ Ibid.

contributed to the progress of the *madrasah*. The *madrasah* produced a number of students from different angles of the town. Some of the graduates are alufas: Afa Mufadil ÑAbdul BÉqÊ, Mu'amil Abdul Baqi, Khafid AbdulBÉqÊ, YushaÑu Imam Salihu, TamÊm JÉmiÑu Ona-ara, 'Abdullah ÑAbdulRazÉq, MikÉ'Êl ÑAbdulRazak,⁷¹ etc.

IV. Madrasah NËrudÊn al-'IslÉmÊ

NurËdÊn *madrasah* was founded by late Sheikh Imam ÑlmrÊn lleke in 1989 in Ajegunle area Kisi. The establishment of the *madrasah* was an important landmark in the history of Muslim education specifically in Ajegunle area where the *madrasah* is situated. The notable Teachers employed by the proprietor are: (late) Sheikh NurËdeen, Sheikh KhÉlid YËsuf, Sheikh TÉjudÊn 'Abdullah SanËsÊ, Sheikh TÉhir AbdurRashÊd who were fresh teachers to steer the teaching and learning activity in this *madrasah*⁷². This *madrasah* plays educational role and contributes to learning and flourish of Islamic education in Kisi.

Many of graduates at the *madrasah* such as Alufas: Imam Jamiu AbdulKarÊm, MunirudÊn Yusuf, Mubashir Kewujina, Rashid Imran, Ayub Imran, Kamal, Daud Bibire, Haj Ayub Tijani, Abubakar Jimoh, etc who later further their studies in Ilorin and other cities in Nigeria. Many of them have returned home and become important religious activists and hold various religious positions in the town today.

Further still, apart from the teaching and learning activity spearheaded by the teachers in the town, they also contribute in various capacities to the Islamic activities in Kisi. For instance, Sheikh KhÉlid YËsuf has written some books on Islamic studies and Arabic language for the interest of Muslim students in the town⁷³. Sheikh was appointed as the Chief preacher to the incumbent King, Alhaji (Engr.) MosÑËd Arowoduye II, the Iba of Kisi, since an inception of his kingship⁷⁴. Apart from that, he was one time president of Nigeria Association of Teachers of Arabic and Islamic studies (NATAIS), Kisi Chapter⁷⁵. Sheikh was also appointed as chief missionary to the National Council of Youth Organization (NACOMYO), Kisi branch⁷⁶. He was an active committee on the establishment and actualization of Kisi Muslim Hospital (KMH) Kisi, Nigeria.

⁷¹ A phone interview with Alufa Abdullah AbdulRazaq on 14th August, 2011.

⁷² Ibid.

⁷³ Sheikh KhÉlid YËsuf has written books based on the government curriculum on Islamic and Arabic education. For example, Al-Islam primary Islamic studies (in modules1-6), Classical Arabic Reader Book 1 & 2, Classical Arabic Reader for nursery. A phone interview with Sheikh KhÉlid YËsuf on the 11th August, 2011.

⁷⁴ Sheikh KhÉlid YËsuf began the preaching at the King's palace since 1999 until date. A phone interview with Sheikh KhÉlid YËsuf on the 11th August, 2011.

⁷⁵ He has been appointed the president of the association since 1997 till date. A phone interview with Sheikh KhÉlid YËsuf on the 11th August, 2011.

⁷⁶ He was the Chief Missionary of the NACOMYO between 2000 and 2004. A phone interview with Mualim KhÉlid YËsuf on the 11th August, 2011.

Besides, Sheikh TÉjudÊn ÑAbdullah SanËsÊ is well known for his valor, who does not only confine himself to teaching of Arabic and Islamic education alone, but he also partakes actively on the *da'wah* and religious activities in the town. Sheikh TÉjudÊn was appointed TafsÊr scholar- in *Maleté* area where he resides⁷⁷. He is an Imam and KhatÊb of community primary school, Oke Laha, Kisi. Sheikh TÉjudÊn is also an active chief-missionary of National Council of Muslim Youth Organization (NACOMYO) between 2008 and 2010, Kisi chapter. Actually, he succeeded Sheikh KhÉlid YËsuf as the chief missionary⁷⁸. He is also currently a zonal missionary of the organization at the zonal level, Saki Oyo state Nigeria. He is one of active members of upper *Fatwah* Committee the town. He has been recently appointed as the Mufti to the *Fatwah* committee whose primary responsibility is to mediate or reconcile matrimonial disputes and the settlement of matrimonial quarreling among the Muslims in Kisi⁷⁹.

More so, he was one time secretary of non-interest *al-Amanah* Co-operative between 2005 and 2007. The cooperative was established by the Nigerian Association of Teachers of Arabic and Islamic studies (NATAIS), Kisi Chapter⁸⁰. Sheikh TÉjudÊn SanËsÊ has recently published a book entitle: "*Kitab al-IrshÊd lil-HujjÊj wal-MuÑtamirÊn*" (i.e. the guiding treatise for the performers of *Hajj* and *Umrah*). Also, the contribution of Sheikh ÑAbdulRashÊd TÉhir could not be over-exaggerated. He has been active in teaching activity and preaching in one of notable *masjid* in Ajegunle area of the town. Sheikh KhÉlid YËsuf, Sheikh TÉjudÊn SanËsÊ and Sheikh ÑAbdulRashÊd TÉhir are eminent Islamic icons and have been immensely contributing to the Islamic and religious activities in the town. Apart from the contributions scholars and the roles of *madrasah* in education of Muslim children in the town, various Islamic organizations also play paramount roles in this respect.

ROLES OF ISLAMIC ORGANIZATIONS IN THE EXPANSION OF ISLAMIC EDUCATION IN KISI

Apart from the contributions of *madrasahs* to the training and teaching of Muslim children, the giant roles played by some Islamic organizations in the town could not be trivialized. For example, *AniÊru-d-dÊn* society, Kisi Branch, AniÊrul Islam society of Nigeria, Kisi Branch, Youth Muslim brothers and Sisters (YOUMBAS) & Federation of Arabic and Islamic Students Kisi (FAISAK) significantly contributed to the expansion of Muslim education in the town.

⁷⁷ A phone interview with Sheikh TÉjudÊn SanËsÊ on 14th August, 2011.

⁷⁸ Ibid.

⁷⁹ Ibid.

⁸⁰ Egbe Odo Musulumi (1998), *Iwe Itan Islam ni Ilu Kisi-History of Islam in Kisi*, National Council of Muslim Youth Organization (NACOMYO) Kisi branch. Ilorin Ibrahim Kewulere press, P.2.

I. AnîÉru-d-DĒn society, Kisi Branch

The society came to Kisi from Iseyin in the year 1953 through the leader of the society in Kisi, Alhaji Muhammad Qasim Muhammad Raji. The secretary was Alhaji Badmus Iselodowo. Subsequently in 1955, private Islamic nursery and primary school was founded. The first teacher was Alhaji Sheikh ŃUthmĒn Agba-Woli. The teacher's stipend was being paid by the society⁸¹.

It was in 1979 that Alhaji Tijani Opeloyeru moved a motion that the school had to be changed to undiluted Islamic school. The rationale behind this was the discovery that Christians' attempt to pollute the pristine Islamic creed among Muslim children through western education⁸².

Then, another problem is that many Muslim women in the town lack religious understanding, hence led to seeking protection from the non-Muslims. Thereby, a kind of special programme was established in 1998 to cater for women education and awareness. The purpose was to ensure that religious enlightenment was circulated among the Muslim women. Hence, Hajiah Fatimah Kura who possessed an Islamic knowledge was appointed by the society to organize adult learning forum or women wing of the society⁸³. Apart from this organization, some others emerged with the motto of Islam is the focus.

II. AnîÉrul 'IslĒm society of Nigeria, Kisi Branch

A group of Muslim brothers and sisters in 1985 felt the need to majorly propagate Islam, commanding what is right and forbidden what is wrong. The group founded the society for the mentioned focus, aim and objective. It was not named until the group aware of Ansarul Islam founded by (Late) grand Mufti Sheikh (Dr) KamĒludĒn al-'AdabĒ of Ilorin. The underlying assumption is that, the society found out that there was a similar vision in da'wah activities of Ansarul Islam in Ilorin that of a nameless Islamic group in Kisi. Unhesitatingly, the attempt was made to get in touch with the pioneer of Ansarul Islam in Ilorin, the hub of Islamic scholarship in Yoruba land⁸⁴. There was formal inauguration of the society in Kisi on the 10th August, 1988 by Sheikh KamĒludĒn al-'AdabĒ. The following were the appointed executive members of the society in Kisi: -Alhaji Amidu Ajibola (The Aree-Musulumi of Kisi) – Chairman; -Alhaji NasirudĒn (Sherikin Adini of Kisi) - Deputy Chairman; -Abdul Salam AbdulWahĒd – Secretary; -Alhaji Akibu AbdulKarĒm – Treasurer, AbdulGhaffar Ahmad Tijani –P.R.O⁸⁵. Different personalities contributed to various aspects of the organization's running. Specifically, as to the educational aspect, Sheikh AbdulWahĒb SĒnĒsĒ significantly contributed in this respect. He performs the missionary duties and

⁸¹ Ibid.

⁸² Ibid.

⁸³ Mikail Yusuf (2000), *Nasha'tu al-Islam wat-Tatawwuruhi fi Madinah Kisi-The emergent of Islam and it development in Kisi-* A Project submitted to the Department of Arabic Language, college of Education Ilorin, Ilorin Kwara State Nigeria.

⁸⁴ Ibid.

⁸⁵ Ibid.

responsibilities. The great achievements of the society are the establishment of Arabic school for Muslim children in 1987; weekly public enlightenment; women forum and establishment of modern Islamic nursery and primary school in the year 2002 was paramount⁸⁶.

III. Youth Muslim Brothers and Sisters (YOUMBAS)

Kisi Muslim Youth Association (KMYA) was formed in 1978. Two years after the formation of KMYA, Youth Muslim brothers and Sisters (YOUMBAS) founded in Ibadan extended its *da'wah* activities to Kisi in 1980. The YOUMBAS's extension was an important turning point in religious activities of the young association, Kisi Muslim Youth Association (KMYA). Henceforth, the existing KMYA collaborated with the new Islamic association and finally changed to Youth Muslim brothers and Sisters (YOUMBAS) in the year 1980⁸⁷. The basic concern of the Association was to ensure that the pristine Islamic principles are well understood by Muslim youths and the youths are saved from the wave of western secular marginalization. To ensure the effective propagation of Association's activities, Alhaji Abdul Azeez Arisekola of Ibadan donated a bus to Kisi's branch of the association.

The association played significant roles in socio-political, economic and civilization of modern time in the light of Islamic injunctions. The members that pilot the ship of the association are notable Muslim elite in the town such as: Alhaji AbdurRazak Adeleke –Chairman-; Mr Jimoh Adelakun- Vice chairman-; Mr AbdurRazak Bonuola-Secretary- Mr Ahmad AbdulJelÊl- Assistant General Secretary-; Mr AbdurRauf Imam- Financial Secretary-; Mr Luqman Barumi-Auditor-; Alufa Sualyman AbdulKadir- Chief-Imam-; Mr TajudÊn Sulayman-Liberian- and Mr Junaid Yunus- Treasurer.

The association contributed to the Islamic propagation in the town. Hence, construction of multi-purpose hall for Islamic activities; establishment of modern Islamic nursery and primary school (1996); establishment of Muslim Academy secondary school; establishment of women forum; educational scholarship to Muslim children and Jum'ah congregational prayer are vital input of the organization in the town.

IV. Federation of Arabic and IslÉmic Students Kisi (FAISAK)

The association was founded in January 1st, 1999. The association was founded with a group of students of Arabic and Islamic Studies who had been exposed to the pursuits of their studies in various colleges of education and universities respectively in Nigeria. The main objective of the association was to coordinate the young generation of Muslim students of Arabic and Islamic studies.

⁸⁶Egbe Odo Musulumi (1998), *Iwe Itan Islam ni Ilu Kisi-History of Islam in Kisi*, Nigerian Association of Muslim Youth (NACOMYO) Kisi branch. Ilorin: Ibrahim Kewulere press, P.2.

⁸⁷ Ibid.

The association considered Arabic language as a prerequisite in understanding the Islamic principles. For the smooth running of the association, during the first inaugural meeting some executive members were appointed. Alufa JĒmiÑu ÑAbdurRafiÑu (Kewu Jinna) was appointed as the president of the association, Alufa ÑAkib Muhammad, vice president, Alufa SahĒd Tihamiy, Secretary, Alufa Daud Bibire, Treasurer, Alufa Mikail Kura, Assistant treasurer, Alufa ÑAbdullah ÑAbdulRazaq, da'wah Chairman, Alufa ÑAbdulHafis Muhammad Hashir, Financial secretary etc.⁸⁸

SUMMARY AND CONCLUSION

The length and breadth of the article has explored the emergence of Islam in Kisi. It traces the historical origin of the town to the *Kilisi Yoruma*, an *Ibaruba* tribe. In 13th century, it was said that many tribes such as Yoruba had been in the town. There are three predominant religions in the town namely: Traditional religion, Christianity and Islam. *Oloyo* and *Teefa* families were the introducers of Islam in the town. Apart from the initial role played by both *Oloyoyo* and *Teefa* family, the arrival of Abdullah bin Abdul Malik was an important turning point in the history and recognition of Islam in the town. In addition the Imams also tried in the teaching and learning of Islamic education in the town. The roles played by some mentioned scholars like Imam Aliy, Shaykh NasirudĒn Kewusekisa and Sheikh AbdulĒqĒ Tahoro could not be over-emphasized. The establishment of informal *madrasahs* such as *Ile-kewu-wala* and *Makondoro* learning centres in promoting the scholarship and Islamic erudition serve as vital contribution in the town. The Islamic organizations also played auxiliary role in the spread of Islam and establishment of modern Islamic schools in the promotion of quality education among the Muslim children in the town. The scholars' effort had led to the proliferation and commitment of Muslims in the town. There is sense of belonging and collective responsibility in discharging religious responsibility among the Muslims in the town. The recent establishment of Kisi Muslim Hospital, the roles of Fatwa Committee in the dispensation of religious rules and regulations and mediation of matrimonial disputes and the functionality of *madrasahs* are good examples and survivals of the meaningful contributions and the continuity of achievement of previous Muslim scholars in Kisi.

In conclusion, some people consider the traditional Madrasah as irrelevant to the need of modernity; however the traditional system like *Ile-Kewu-wala* and *Makondoro* learning centres in the town specifically and generally in Yoruba land played the important roles of which they are established. Some essential usefulness like commitment of teachers and respectfulness of students must be integrated in the current trend of *madrasah* education in Kisi in order to achieve maximal and expansion of educational benefit among the Muslims.

⁸⁸ A phone interview with Alufa Abdullah AbdulRazaq on 14th August, 2011.

Quality System Within Higher Education In Muslim Countries: Complying ISO 9000 Requirements And Organisational Culture Involved

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John Davies**

Abstract

Malaysia is acknowledged by other Muslim countries and referred to as being the most developed and progressive Muslim country in regard to politics, administration, economics and social development. Malaysia is also well known internationally as being among the few Muslim countries that have introduced and established an Islamic financial system. History has created again as Malaysia now days is glimpse as a model among Muslim countries in implementing quality system in Higher Education Institutions (HEIs). The aim of this paper is to investigate how Higher Education Institutions (HEIs) in Malaysia is complying with quality management system ISO 9000 requirements, i.e. quality management system, management commitment, resource management, product realisation and continuous improvement. This paper also discusses the elements of organisational culture involved in ISO 9000 implementation and maintenance. A qualitative approach and case study strategy was used to investigate the phenomenon in one ISO 9000 certified university in Malaysia. Interview was employed as main data collection to obtain in depth information in regard to subject investigated. Interview was triangulated with data collected from documents and observation. The study found that many activities were undertaken to fulfil ISO 9000 requirements. It was also discovered that there are elements organisational culture involved in ISO 9000 implementation namely inspiring leadership, strong willingness, listen to senior lecturers, lack of involvement from senior lecturers, blame culture, impatience and ambiguity in customer definition. This study adds to the knowledge of ISO 9000 implementation within Malaysian HEIs. It is also contributes a particular insights into ISO 9000 use and organisational culture involved in Malaysian HEIs. This study focuses on ISO 9000 implementation and maintenance. However, since ISO 9000 and MQA (Malaysian Quality Assurance) have share similar philosophies, procedures and techniques, the findings from this study can be employed in MQA initiative which now is widely implemented in

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Malaysian HEIs. Malaysian MQA is identified as model that now is being studied and subsequently will be practiced by other Muslim countries. The findings from this paper can be employed by managers in HEIs in Muslim countries as a guideline in their endeavour to implement quality program effectively. This is crucial as Muslim countries currently putting tremendous effort in improving quality of their HEIs respectively. Quality improvement is paramount to locate HEIs in Muslim countries in a global map to be par with HEIs in western countries.

Introduction

Malaysia is acknowledged by other Muslim countries and referred to as being the most developed and progressive Muslim country in regard to politics, administration, economics and social development. Malaysia is also well known internationally as being among the few Muslim countries that have introduced and established an Islamic financial system. History has created again as Malaysia now days is glimpse as a model among Muslim countries in implementing quality system in Higher Education Institutions (HEIs). The objective of this paper is to investigate how Higher Education Institutions (HEIs) in Malaysia is complying with quality management system ISO 9000 requirements, i.e. quality management system, management commitment, resource management, product realisation and continuous improvement. This paper also discusses the elements of organisational culture involved in ISO 9000 implementation and maintenance.

Malaysia is situated in South East Asia and its population is 27.468 million. In 2009, the economic growth was 5.70 %.¹ The major production and exports of Malaysia are crude petroleum, palm oil, rubber, saw logs, tin, black pepper, liquefied natural gas (LNG) and natural gas.² Malaysia boasts one of south-east Asia's most vibrant economies, the fruit of decades of industrial growth and political stability. Its multi-ethnic, multi-religious society encompasses a majority Muslim population in most of its states.³ The Malaysian constitution guarantees freedom of religion while making Islam the state religion (Malaysia-Religion, 2011). According to the Population and Housing Census 2000 figures, ethnicity and religious beliefs correlate highly. Approximately 60.4% of the population are

¹World Bank Report, 2010, Publications and Report, from internet: <http://web.worldbank.org/WBSITE/EXTERNAL/COUNTRIES/EASTASIAPACIFICEXT/MALAYSIAEXTN/0,,menuPK:324515~pagePK:64026187~piPK:141126~sortDesc:DOCDT~theSitePK:324488,00.html>, Accessed on 1 August 2011.

² Malaysian Economic Report, 2010, from internet: http://www.treasury.gov.my/index.php?option=com_content&view=article&id=1712%3Alaporan-ekonomi-20102011&catid=73%3AAsenarai-laporan-ekonomi&Itemid=174&lang=en

³BBC,(2011), Malaysia country profile, From internet: http://news.bbc.co.uk/2/hi/asiapacific/country_profiles/1304569.stm. Accessed on 3 August 2011.

practicing Islam. 19.2% Buddhism; 9.1% Christianity; 6.3% Hinduism; and 2.6% practice Confucianism, Taoism and other traditional Chinese religions.⁴

Quality Assurance Needs In Higher Education Institutions In Islamic Countries

The past two decades have witnessed a vast expansion of higher education in the Islamic countries in education as a necessary condition for economic growth. Countries have rapidly expanded their access to higher education, and shifting from public to private education has been accepted by both the community and the market. The balance between increased access to higher education and quality has become one of the most important factors in the reform of higher education.⁵ There were demand for quality improvement in higher education in muslim countries. For instance, Professor Ekmeleddin Ihsanoglu, Secretary General of the Organisation of the Islamic Conference (OIC) called muslim countries to strive for quality education that promotes quality education that promotes creativity and innovation and to increase their expenditure of research and development.⁶ The demand also was raised from The Director General of the Islamic Educational, Scientific and Cultural Organization (ISESCO) when he urged muslim scholars to focus on initiatives to improve quality in higher education research and innovation in advanced emerging technologies so as to formulate a combined strategic vision for the future of science and higher education in the Islamic countries.⁷

There are reasons why Islamic countries need quality assurance in higher education⁸:

- i. Quality assurance in higher education in Islamic countries at the governmental is mandatory as driving force to reform higher education. It can be away to rank universities at the national level and can have an impact on the competition between universities.
- ii. As process to gather information about the level of higher education in the countries which allow governments to design a proper and accurate improvement plan for higher education. This practice is one of the most important milestones to upgrade any country.

⁴ Department of Statistics, Malaysia, (2007), Archived from the original on 23 March 2007. <http://web.archive.org/web/20070323094806/http://www.statistics.gov.my/english/census/presdemo.htm>. Retrieved 27 October 2010, Accessed on 3 August 2011.

⁵ Badrawi, N. (2009), The need to quality assure in higher education in OIC countries, OIC conference on higher education in OIC countries, pp. 1, from internet: http://www.mqa.gov.my/aqaaiw/keynote_address/the_need_to_quality_assure_higher_education_in_OIC_member_countries.pdf. Accessed on 13 July 2011.

⁶ British Council (2011), Secretary General of the OIC calls for higher education reform, from internet: <http://www.britishcouncil.org/new/press-office/press-releases/secretary-general-oic-higher-education-reform-belief-in-dialogue/>. Accessed on 12 July 2011.

⁷ The 5th Islamic Conference of Minister of Higher Education and Scientific Research (ICMHESR), (2011), from internet: <http://www.icmhesr5.my/>. Accessed on 12 July 2011.

⁸ Badrawi, N. (2009), *op.cit*, pp. 3-4.

- iii. Globalization triggers need to produce a quality who is compatible with the open work market place in other countries. Internationalization of higher education intuitions have brought on the need to assure the quality of higher education systems.
- iv. To enhance and improve student learning and to ensure that the HEIs are meeting their mission and that they are compliant to the national or regional or international standard.
- v. Quality assurance is needed to control and improve the rapidly growing private institutions.

There were effort was undertaken by muslim countries to fulfill higher education quality request. For instance, the 5th Islamic Conference of Minister of Higher Education and Scientific Research (ICMHESR) in 2010 which was held in Kuala Lumpur ended with a firm resolution and declaration to continuously work together towards nurturing quality and fostering prosperity of ummah in the Islamic world. Some of the main items in the Declaration include the call to universities in the Islamic world to upgrade their performance to achieve excellence and international standards by focusing on Key Performance Indicators (KPI), the need to adopt emerging and innovative technologies such as nanotechnology, and the urgency to formulate enabling policies that transform states into knowledge-based economies⁹.

The Islamic population is growing fast. They are spread into Asia, Africa, Middle East, Europe and even USA and Canada. There are currently more that 57 muslim countries in the world. The Islamic population in Asian countries constitutes more than 2/3 of the Islamic population of the world. There both diversities and commonalities in the muslim world in the field of higher education. The diversities are due to the different stages of development of quality assurance, the size of population, the economic capacity, the access to higher education, the political situation and the rapidly changing social demands. The state of quality assurance in muslim countries is different but as a whole it can be divided into 3 levels: countries that have established their quality assurance agencies, countries on their way to establishing quality assurance and countries that have not yet started their first step.¹⁰

Higher Education Institutions In Malaysia

Higher Education (HE) in Malaysia can be traced back to 1900 with the formation of the King Edward Medical School, and Raffles College in Singapore. The University of Malaya was established through the integration of both colleges in 1949. In 1962, the university was divided into two. It was known as the University of Malaya in Kuala Lumpur and University of Singapore in Singapore.

⁹ The 5th Islamic Conference of Minister of Higher Education and Scientific Research, (ICMHESR) (2011), from internet: <http://www.icmhesr5.my/>. Accessed on 12 July 2011.

¹⁰ *Ibid.*

Until 1984, there were 7 public universities in Malaysia.¹¹ This amount has increased tremendously to 20 universities in 2011.¹²

Higher education in Malaysia has played an essential role in economic development in which they provide human resource development, high skills training, and the application and acquisition of new knowledge.¹³ In addition, the government has made every endeavour to ensure that education has become an export industry¹⁴. Due to its strategic position, the Malaysian government has prioritised the education and training sector. The government allocation for this sector is 20.6 % from the overall expenses of the 10th Malaysian Plan.¹⁵

Quality Initiative In Malaysian Higher Education Institutions

Since 1996, MPHEIs have changed progressively after the government executed a corporatisation policy. This is in line with the modification of Education Act in 1996.¹⁶ Subsequently, since March 1998, the MPHEIs began to be corporatised with the objective of providing more autonomy for universities' management, and flexible lecturer recruitment and payment. This policy enabled the MPHEIs to generate income from other government sources.¹⁷ The policy has affected the universities in that they put more emphasis on the effectiveness and efficiency of their management.¹⁸

In 1996, the Ministry of Education launched a customer charter, formalising the inception of TQM in the Malaysian education system. The ministry formed a policy and quality section to monitor the implementation of the country's education policy at all levels, based on TQM principles, with a vision that schools and universities would eventually adopt TQM principles. In addition, to control the standards of MPHEIs, the National Higher Education Council (NHEC) was formed in 1996. A grading system was put in place to assess the effectiveness of each department and faculty. In 1997, the Ministry launched the national accreditation committee to assess the quality of HEIs (Rahman *et al.*, 2003).

¹¹ Ghee, L.T. (1995), "Malaysian and Singaporean Higher Education", in Yee, A.H. (ed), *East Asia Higher Education*, Paris: International Association of Universities, pp. 115.

¹² Ministry of Higher Education website, Malaysia, (2011), from internet: <http://jpt.mohe.gov.my/>, Accessed on 1 August 2011.

¹³ Muhammad, M. (2000), Policy Issues in Higher Education in the New Millennium, *Proceedings of International Conference on Higher Education*, Kuala Lumpur, Malaysia, pp. 97.

¹⁴ Seventh Malaysian Plan Half Review (1996-2000), 1999. Economic Planning Unit Prime Minister Department, Kuala Lumpur, pp. 75.

¹⁵ Tenth Malaysian Plan (2001), Economic Planning Unit, Prime Minister Department, Kuala Lumpur, pp. 50.

¹⁶ Othman, M.T. (2002), The Ivory Tower, in Husin, S., *Revitalizing Education: Some Prospective Policy Innovations*. Kuala Lumpur: Utusan Publications and Distributors Limited, pp. 80.

¹⁷ Seventh Malaysian Plan (1999), Economic Planning Unit, Prime Minister Department, Kuala Lumpur, pp. 71.

¹⁸ Othman, M.T. (2002), *op.cit.*, pp. 90.

Chief Secretary to the Malaysian Government, Lord Osman, said that the customer satisfaction on the best services offered becomes a yardstick for an organisation. In line with this, ISO 9001 certification could measure quality in services provided, especially through research and development. In this regard, he said *"The function of MPHEIs has an impact upon the nation as they produce skilled and competitive human resources. Hence, the MPHEIs must be prepared for the challenges in their effort to overcome various issues related to education and the student"* (Malaysian Newsletter, 2005, pp. 10

Since early 1990s, Malaysian Higher Education Institutions (MHEIs) had began implemented quality management system ISO 9000 as a management initiatives. ISO 9000 implementation within MHEIs is focusing on management side of academic programme or academic activities. Although the ISO 9000 focus is highly appreciated, there is also a need to have a system that able to improve academic syllabus and to improve academic programme. Universities as an academic institutions must give more emphasise to their core activities i.e. to offer the best quality academic programme and its deliverance. Therefore, by the end of 1990s, Malaysian universities management had taken their first step to implement Malaysia Quality Assurance (MQA) in their respective universities.

The ISO 90001 Requirements

The QMS should be adopted strategically, in which consideration must be given to varying needs, particular objectives, the products provided, the process employed and the size and structure of the organisation (ISO, 2005). The QMS describes the interaction of all processes in the organisation in which the main activity is to identify customer requirements and end with their satisfaction. Specifically, ISO 9001 describes QMS as the integration of these major areas: management responsibility, resource management, product realisation and, measurement, analysis and improvement (Oakland, 2003). In regard to this, Tsim *et al.* (2002) state that the requirements of ISO 9000:2000 are to maintain a greater focus on processes, customer satisfaction, user needs and continuous improvement of organisational process. Hoyle (2003) defines requirements in ISO 9000 as a need or expectation that is stated, generally implied or obligatory.

The ISO 9000:2000 standard promotes a process-based approach which is based on the beliefs that its objective could be efficiently achieved when activities and related resources are thought of as a process.¹⁹ QMS Requirements²⁰ consider a process as *"...an activity using resources, and managed in order to enable the transformation of inputs into outputs"*. Seaver²¹

¹⁹ Bhuiyan, N. and Alam, N. (2004), "ISO 9001:2000 Implementation", *International Journal of Productivity and Performance Management*, Vol. 53(1), pp. 13.

²⁰ Quality management system (QMS) requirements (2000), International Standardization Organization (ISO) Geneva, pp. 103.

²¹ Seaver, M. (2001), *Implementing ISO 9000:2000*, England: Gower Publishing Company. England, pp. 50.

contended that the business must be viewed as a process rather than as individual elements. He suggested that by looking at the business as a set of processes and sub-processes, it would enable the managers to make the right decisions in making improvements.

In line with this, Tsim et al²² (2002) define the process approach to management “...as the application of a system of processes within an organisation, together with the identification and interactions of these processes and their management”. The objective of this approach is to increase the organisational effectiveness and efficiency in order to achieve their objectives²³ and ongoing improvement as measured through customer satisfaction.²⁴ In a nutshell, the process-based QMS can be described in Figure 1.

i. The Quality Management System

The organisation should establish, document, implement and maintain a QMS and continually improve its effectiveness in accordance with the requirements of this standard.²⁵ Seaver²⁶ contends that there are two requirements in the QMS: general, and documentation requirements. With regard to general requirements, ISO 9001:2000 contains the concept of Deming’s cycle of CI - Plan, Do, Check, Act (PDCA).²⁷ Bhuiyan & Alam²⁸ explain that the PDCA cycle consists of the following steps: define, develop and document each process; implement documented procedure; monitor implemented procedure; and improve the procedure.

ii. Management Responsibility

Top management should show its commitment to the QMS development and implementation and continually improve its effectiveness.²⁹ According to Biazzo & Bernardi³⁰ the ‘management responsibility’ element comprises the requirements for developing and improving the quality system, listening to customers, formulating quality policy and planning, and defining responsibilities,

²² Tsim, Y.C., Yeung, V.W.S. and Leung, E.T.C. (2002), An Adaptation to ISO 9001:2000 for Certified Organisations. *Managerial Auditing Journal*, Vol. 17(5), pp. 247.

²³ ISO Standard (2005), Quality Management System (QMS) Requirements, International Organization for Standardization, Geneva, pp. 3.

²⁴ Sharp, J.M., McCambridge, S., Bamber, C.J. and Balzarova, M.A. (2004), “Key Success Factors in Implementation of Process-Based Management”, *Business Process Management Journal*, Vol. 10(4), pp. 383.

²⁵ ISO (2005), *op.cit*, pp. 10.

²⁶ Seaver, M. (2001), *op.cit*, pp. 55.

²⁷ Oakland, J.S. (2003), *TQM: Text and Cases*. 3rd ed., Oxford: Butterworth-Heinemann, pp. 22.

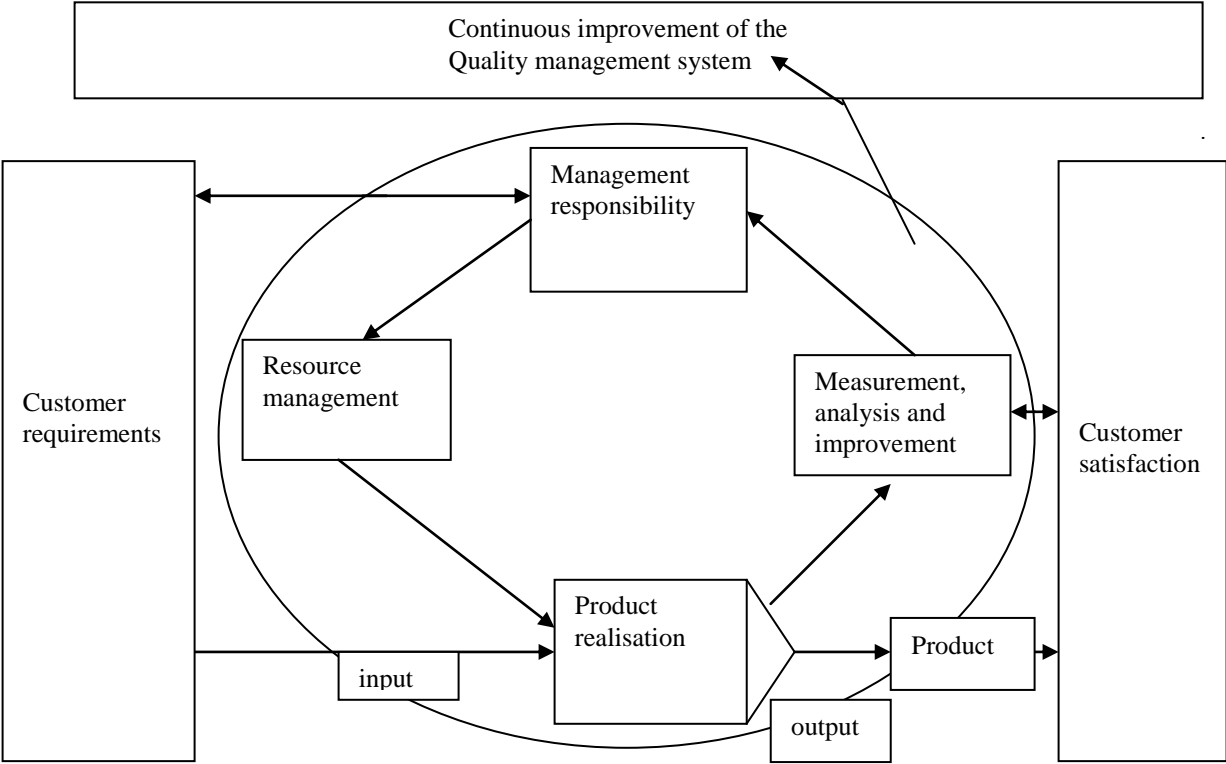
²⁸ Bhuiyan, N. & Alam, N. (2004), *op.cit*, pp. 21.

²⁹ ISO (2005), *op.cit*, pp. 11.

³⁰ Biazzo, S. and Bernardi, G. (2003), “Process Management Practices and Quality Systems Standards”, *Business Process Management Journal*, Vol. 9(2), pp.152.

authorities and communication processes to facilitate effective quality management.

Figure 1: ISO 9001:2000 model of a process-based quality management system



Adapted from Biazzo and Bernardi, (2003, p. 156)

The ISO 9001:2000 model of a process-based quality management system (Figure 1) and model of key areas of ISO 9001:2000 (Figure 2.2) will be used in the following discussion regarding ISO 9001 requirements.

iii. The Quality Management System

The organization should establish, document, implement and maintain a QMS and continually improve its effectiveness in accordance with the requirements of this standard.³¹ Seaver³² contends that there are two requirements in the QMS: general, and documentation requirements. With regard to general requirements, ISO 9001:2000 contains the concept of Deming's cycle

³¹ ISO (2005), *op.cit*, pp. 10.

³² Seaver, M. (2001), *op.cit*, pp. 55.

of CI - Plan, Do, Check, Act (PDCA).³³ Bhuiyan & Alam³⁴ explain that the PDCA cycle consists of the following steps: define, develop and document each process; implement documented procedure; monitor implemented procedure; and improve the procedure.

iv. Management Responsibility

Top management should show its commitment to the QMS development and implementation and continually improve its effectiveness.³⁵ According to Biazzo & Bernardi³⁶ the 'management responsibility' element comprises the requirements for developing and improving the quality system, listening to customers, formulating quality policy and planning, and defining responsibilities, authorities and communication processes to facilitate effective quality management.

v. Resources Management

The organisation should provide the resources required to implement and maintain the QMS and continually improve its effectiveness. This is also needed to enhance customer satisfaction by meeting customer requirements.³⁷ In line with this, QMS Requirements³⁸ consider a process as an activity using resources, and managed it in order to enable the transformation of inputs into outputs. It can be said that organisational resources is one of the main component in QMS process-based management, therefore it should be managed effectively. Biazzo & Benardi³⁹ state that resource management' comprises the requirements of both human and infrastructural management resources. In a nutshell, Seaver⁴⁰ contends that there are three elements of resources as follows:

vi. Product Realisation

The process needed for product realisation should be planned and developed by the organisation.⁴¹ According to Seaver,⁴² the term product realisation refers to the day-to-day productive business, whether they produce a tangible product or provide a service or combination of both. To be specific, Biazzo & Bernardi⁴³ state that the 'product realisation' elements include identifying

³³ Oakland, J.S. (2003), *TQM: Text and Cases*. 3rd ed., Oxford: Butterworth-Heinemann, pp. 22.

³⁴ Bhuiyan, N. & Alam, N. (2004), *op.cit*, pp. 21.

³⁵ ISO (2005), *op.cit*, pp. 11.

³⁶ Biazzo, S. and Bernardi, G. (2003), "Process Management Practices and Quality Systems Standards", *Business Process Management Journal*, Vol. 9(2), pp.152.

³⁷ ISO (2005), *op.cit*, pp. 21.

³⁸ QMS Requirements (2000), *op.cit*, pp. 110.

³⁹ Biazzo, S. & Bernardi, G. (2003), *op.cit*, pp. 155.

⁴⁰ Seaver, M. (2001), *op.cit*, pp. 60.

⁴¹ ISO (2005), *op.cit*, pp. 50.

⁴² Seaver, M. (2001), *op.cit*, pp. 65.

⁴³ Biazzo, S. & Bernardi, G. (2003), *op.cit*, 157.

customer requirements, reviewing product requirements, communicating with customers, designing and developing products, purchasing, producing (and/or delivering) services, and controlling measurement and monitoring devices.

vii. Measurement, Analysis and Improvement

According to ISO⁴⁴ and Biazzo & Bernardi,⁴⁵ this part contains the requirements for monitoring information on customer satisfaction, measuring and monitoring products and processes, and managing internal audits, non-conformity detection and improvement actions. Seaver⁴⁶ stresses statistical techniques in extracting key information and then evaluating the effectiveness of the QMS.

Culture

According to Hofstede,⁴⁷ the meaning of culture is derived from Latin sources in which it refers to tilling of the soil. He also refers to culture as a '*civilization*' or '*refinement of the mind*'. Maull *et al.*⁴⁸ contended that the term "culture" derived from social anthropology to describe the quality of human groups that are passed from one generation to the next.

According to Hofstede,⁴⁹ culture is learnt and it derives from the social environment. He argued that hence, it should be distinguished from two different sides: human nature, and an individual's personality. He further argued that human nature is all about human beings and it represents the universal level in one's mental software. According to the author, the human ability to feel fear, anger, love, joy, sadness and so on all belongs to the level of mental programming. However, the author argued that what one does with these feelings is modified by culture. The author also argued that despite that, the personality of an individual is his unique personal set of mental programmes which he does not share with any other human being. The author further urged that the personality is based on two sources: an individual's unique set of genes and learned. In graphical form, he describes the elements of culture as presented in Figure 2.3 below.

There are many definitions of culture presented by authors. For instance, Hofstede⁵⁰ defines "*...culture as the collective programming of the mind which distinguishes the members of one group or category of people from another*".

⁴⁴ ISO (2005), *op.cit*, 57.

⁴⁵ Biazzo, S. & Bernardi, G. (2003), *op.cit*, 156.

⁴⁶ Seaver, M. (2001), *op.cit*, pp. 70.

⁴⁷ Hofstede, G. (1997), *Cultures and Organisation*, England: McGraw-Hill Book Company, pp. 4.

⁴⁸ Maull, P., Brown, P. and Cliffe, R. (2001), "Organisational culture and quality improvement", *International Journal of Operations and Production Management*, Vol. 21(3), pp. 310.

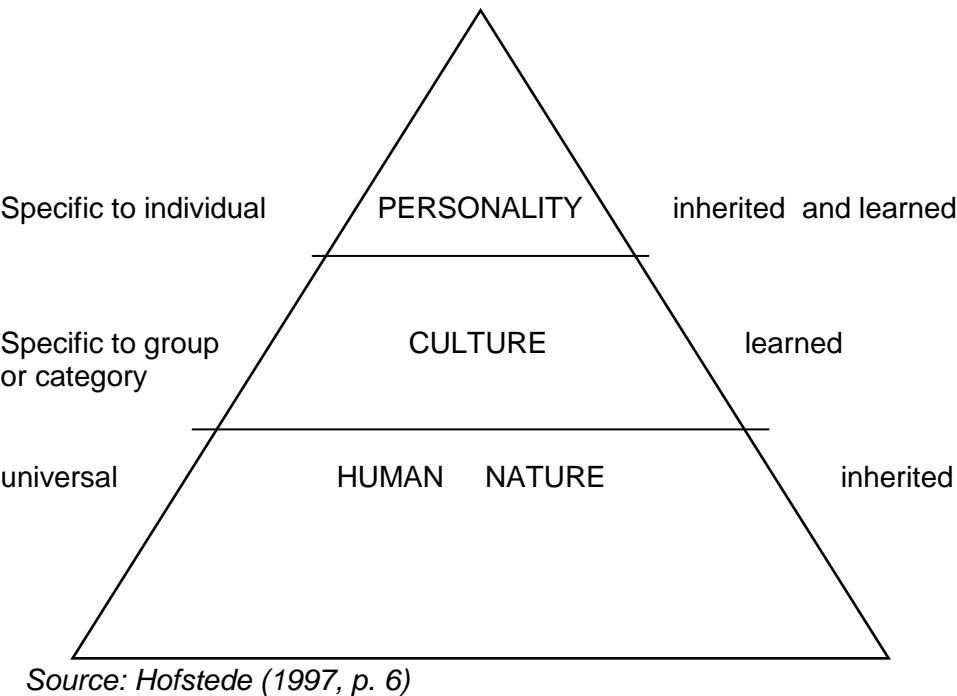
⁴⁹ Hofstede, G. (1997), *op.cit*, pp. 6.

⁵⁰ *Ibid.*

Meanwhile, Kotter⁵¹ refers cultures as “...a norms of behaviour and shared values among a group of people”. Schein in Rashid *et al.*⁵² explained that culture as “...the sum total of all the shared, taken for granted assumptions that a group has learned throughout history”.

Culture also has its contents as described by some authors. Brown⁵³ describes culture randomly which he states as artefacts, language, behaviour patterns, norms of behaviour, heroes, symbols and symbolic action, beliefs, values and attitudes, ethical codes, basic assumptions and history. Hofstede⁵⁴ described culture with four items; symbols, heroes, rituals and values. In specific, he ranked these items regarding different levels of depth. The symbols represent the most superficial values as the deepest manifestation of culture. Meanwhile, heroes and rituals are in-between.

Figure 2.3: Three levels of uniqueness in human mental programming



⁵¹ Kotter, J.P. (1996), *Leading Change: Why Transformation Effort Fails?*. *Harvard Business Review on Change*, 6th ed., Boston: Harvard Business Press: Boston, pp. 5.

⁵² Rashid, M.Z.A., Sambasivan, M. and Johari, J. (2003), “The Influence of Corporate Culture and Organisational Commitment on Performance”, *Journal of Management Development*, Vol. 22(8), pp. 710.

⁵³ Brown, A. (1998), *Organisational Culture*. 2nd ed., Britain: Prentice Hall, pp. 23.

⁵⁴ Hofstede, G. (1997), *op.cit*, pp. 8

Schein⁵⁵ ranks the level of culture regarding the degree to which the cultural phenomenon is visible to the observer (see Figure 2.4). He ranks the artefacts at the surface level which manifests the most visible culture and this is followed by espoused beliefs and values and underlying assumptions. As the level goes down, the culture is less visible and becomes more deeply embedded and unconscious. He believes that the bottom level, i.e. underlying assumptions, are the essence of culture.

Figure 2.4: The Level of Culture



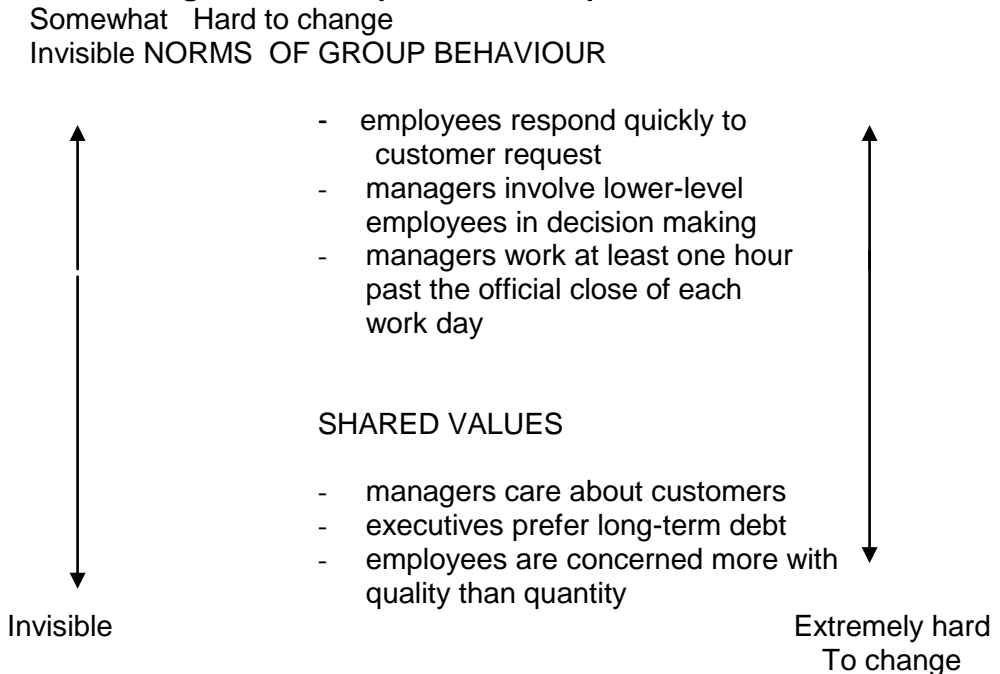
Source: Schein (2004, p.26)

According to Kotter,⁵⁶ corporate (organisational culture) has two components; norms of group behaviour and shared values. The norm of group behaviour is somewhat invisible and hard to change. Meanwhile, shared values at the lower level are invisible and therefore extremely hard to change (see Figure 2.5).

⁵⁵ Schein, E.H. (2004), *Organisational Culture and Leadership*. 3rd ed., San Francisco: Jossey-Bass, pp. 76.

⁵⁶ Kotter, J.P. (1996), *Leading Change: Why Transformation Effort Fails?*. Harvard Business Review on Change, 6th ed., Boston: Harvard Business Press: Boston, pp. 13.

Figure 2.5: Components of Corporate Culture



Source: Kotter (1996, p.149)

Organisational Culture

Schein⁵⁷ relates cultures to group as he defines culture as “...a pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and therefore, to be taught to new members as the correct way to perceive, think and feel in relation to those problems”. According to Brown⁵⁸ organisational culture means “...the pattern of beliefs, values and learned ways of coping with experience that have developed during the course of an organization’s history, and which tend to be manifested in its material arrangements and in the behaviours of its members”.

Mauil *et al.*⁵⁹ identified four main themes in the organisational culture literature:

- i. Culture as a learned entity: Primarily related to the way we act or the way we think. Culture is taught to new members as the correct way to behave, thus perpetuating organisational survival and growth.

⁵⁷ Schein, E.H. (2004), *op.cit*, pp. 90.

⁵⁸ Brown, A. (1998), *Organisational Culture*. 2nd ed., Britain: Prentice Hall, pp. 56.

⁵⁹ Mauil, P., Brown, P. and Cliffe, R. (2001), “Organisational culture and quality improvement”, *International Journal of Operations and Production Management*, Vol. 21(3), pp. 317.

- ii. Culture as a belief system: Belief can be divided into guiding beliefs and daily beliefs. Guiding beliefs are fundamental precepts which rarely change. Meanwhile, daily beliefs are rules and feelings about daily behaviour and dynamic situational.
- iii. Culture as a strategy: The concepts of culture and strategy are synonymous. It means that strategy formulation of any kind is a cultural activity and cultural change is a strategic change.
- iv. Culture as mental programming: Culture can be viewed as shared values and mental software. It is interesting only to the extent that it differentiates between categories of people.

Types of Organisational Culture

Meanwhile, Handy in Brown⁶⁰ presented the types of organisational culture as follows:

- i) The power culture: The culture has a single source of power in which through rays, the power spreads through the organisation. This culture is highly based on trust, empathy and personal communication in which there are only a few rules and little need for bureaucratic process. Control can be exercised through the selection of key personnel and edict. Its strength is the ability to react quickly but failure in recruiting suitable personnel can lead to difficulties in personnel management.
- ii. The role culture: This is a bureaucratic culture which emphasises on logic and rationality. The culture also depends on its functions and specialties. It also consists of rules, procedures and job descriptions and promotion is based on an individual's performance. This culture is most appropriate for stable and predictable environments such as the civil service, the oil industry and retail banking. However, its weaknesses is that it is slow to recognise and react to change.
- iii. The task culture: The source of power of this culture is expertise instead of position or charisma and it develops within the specific job or projects. The focus is to accomplish the job in which the organisation should bring the right people and sufficient resources. This culture emphasises flexibility and is suitable for an advertising agency. However, the organisation could not simply maximise economies scale and it depends heavily on the quality of people involved.
- iv. The person culture: A person that embraces this culture viewed that it is in their own interests to organise on a collective rather than an individual basis. For example the barristers band together to share the costs of their office. The individual works on their own work allocation in which the rules are minimal. In addition, the individuals have almost complete autonomy and the power is based on their expertise.

⁶⁰ Brown, A. (1998), *Organisational Culture*. 2nd ed., Britain: Prentice Hall, pp. 67.

Research Methodology

The case study was conducted at one of Malaysian Higher Education Institutions, Case 'A'. Case 'A' was a Polytechnic Staff Training Centre, and was upgraded to being a university in 2000. It is situated in a small town, at the southern part of the Malaysian peninsular.⁶¹ The University has been certified with ISO 9001 since 2002.

This University has 6 Faculties, and for the purpose of the study, only one faculty, i.e. the Faculty of 'A' was selected. This was to enable the author to do an in-depth study. Case 'A' was selected because:

- Case 'A' have been certified with ISO 9001 since 2002. These criteria offer advantages for the author in getting rich information regarding ISO 9001 maintenance activities, and cultural issues.
- The scope of QMS implementation at Case 'A' is academic programme implementation. It can be inferred that both universities have placed their core activities, that is, academic activities, as the scope of the QMS. ISO 9001 adoption also encompasses all academic faculties and centres.
- Case 'A' have implemented ISO 9001 holistically. The implementation of ISO 9001 has not just involved faculties and academic centres, but also encompassed support activities such as human resources, student affairs, libraries, finances, property and infrastructure, and the student residential college.
- Permission to conduct fieldwork has been granted by the Rector of both universities.

The semi-structured interview type has been chosen as main method as its flexibility allows the author to modify the questions to understand the phenomenon investigated. Robson⁶² claimed that the order of questions can be modified based upon the interviewer's perception of what seems the most appropriate. This enables the author to ask additional questions and further explanations in regard to some points to gain in-depth understanding. 10 interviewees which involved actively in ISO 9000 implementation from Case 'A' were interviewed. The interviewees were selected from different categories i.e. university's quality management committee, faculty's quality management committee, dean, assistant registrar, head of department and lecturers. Data from interview was triangulated with data collected from documents and observations.

Research Findings

Fulfilling Iso 9000 Requirements Of Iso 9000

⁶¹ Quality manual Case 'A', 2004, University 'A', Malaysia.

⁶² Robson, C. (2002), *Real World Research*, 2nd ed., Oxford: Blackwell Publications, pp. 77

It was indicated that Case 'B' had tried to comply with the ISO 9001's requirements in order to maintain ISO 9001 certification. The findings on their efforts are highlighted as follows:

i. Quality Management System ISO 9001 Effectiveness Enhancement

The University Head Division of Corporate and Quality Management (UHDCQM) and University Head of ISO 9000 Central Unit (UHIUCU) indicated that to enhance the effectiveness of QMS, training in regard to Teaching and Learning had been provided to the lecturers. Emphasis on internal audit was other step taken by the university management. This was confirmed by *internal* audit report. They added that the university management was also discussing ISO 9001's affairs in the Senate and Faculty meetings, improving diploma and degree programmes and developing the research environment. In regard to this, management review meeting minutes revealed that the Dean of Case 'A' had presented the QMS affairs in the management review meeting to review its performance. Meanwhile, two of the Quality Managers agreed that accreditation from an engineering professional body had been acquired. They added that the work procedures were upgraded and courses concerning ISO 9001 were provided. In addition, the lecturers had put in serious efforts to complete their course file. Another Quality Manager stressed that there was no plan to change or upgrade the achieved quality objectives as more time was needed to see the trend against quality objective achievements, which could take 3 years.

The Dean and the Assistant Registrar said that serious effort had been put into continuously improving the effectiveness of QMS ISO 9001 such as an emphasis on training internal auditors and enhancement of student facilities. In addition, many lecturers had been sent overseas to further their study for which a huge amount of money had been allocated to sponsor them. Many lecturers were on study leave and, as a result, the lecturers remaining had to work very hard to deliver teaching and learning activities. Meanwhile, the Head of Department believed that the Faculty had increased the QMS effectiveness and the staff had shown a good commitment to QMS ISO 9001. However, he commented that nobody could guarantee that ISO 9001's requirements had been totally complied with; for example, the staff could not supply documentary evidence for certain work processes. In this way, he suggested that everybody should cautiously deliver their job and that lecturers should complete their course files.

Meanwhile, one of the lecturers believed that one of the quality objectives, i.e. *"30% of the Faculty's lecturers to acquire PhD qualification"* was not achieved, the Faculty's management had made a serious effort to send 40% of their lecturers to study for a PhD. The Faculty had operated with 60% of its lecturers' capacity, and this had negatively affected the ideal lecturer to student ratio, and eventually had had a negative effect on teaching and learning quality. For instance, he himself had to handle a subject with a huge number of students, and also had to supervise a big number of final year projects. In this way, he believed that two of the quality objectives were competing with each other. According to another lecturer, another step taken was the provision of the desk file to all staff as a

guideline in delivering their job. Lately, he added, the Faculty management had started to stimulate a research culture amongst lecturers and students.

ii. Management Responsibility

(a) Evidence of Responsibility

According to the UHDCQM, the University's top management had definitely shown evidence of their responsibilities throughout ISO 9001 maintenance; for example, the University's Rector had participated in monthly road shows to explain the University's affairs which includes ISO 9001 maintenance. She further said *"Our Rector had shown enthusiasm for ISO 9001 maintenance. He always insists that as our university is still new, we do not have a hero. Therefore, the staff should work in teams to accomplish any programme"*. In connection with this, the management review meeting minutes indicated that the University's Deputy Rector as management representative urged that all the Deans and the Heads of Centres should demonstrate serious commitment to ISO 9001 maintenance. Meanwhile, the UHIUCU said that the UHDCQM had conducted training for internal auditors as required by the Faculties.

All of the Quality Managers agreed that to communicate ISO 9001 affairs, the Faculty management had highlighted ISO 9001's issues at Faculty and Department meetings. They added that the issues of customer satisfaction had not been neglected. In addition, motivation, budget, an office and information for ISO 9001 maintenance had also been provided. Meanwhile, one of the Quality Managers indicated that her role was as a mediator between the UHDCQM and Case 'A' in regard to the ISO 9001 matters. She argued that although the Faculty management was very supportive to ISO 9001 maintenance, she had to have her own initiative in delivering her job. In this context, she said *"Absolutely the management had been very supportive to ISO 9001 maintenance, but as a quality manager I should have my own initiative to perform my job. This is because the management has many things to do and they could not just give attention to ISO 9001's matters"*.

Meanwhile, the Dean said that support and budget had been provided for ISO 9001 maintenance activities. He added that at the University level, the Division of Corporate and Quality Management (DCQM) had been set up wherein its Head had been given a Dean's status even though the DCQM was not a Faculty. According to the Assistant Registrar, as a majority of the academic and non-academic staff in Case 'A' were still junior, they were more cooperative with ISO 9001; this had helped the Faculty management in maintaining ISO 9001 more easily. Meanwhile, the Head of Department said that the Faculty management had made an effort to develop a research culture at Case 'A'. He said *"Currently, we have a new post at this Faculty, i.e. Deputy Dean for Research. The majority of our lecturers are juniors, they do not have a research background. Even though we have a big research fund, lecturers do not have the enthusiasm to make an application to the fund, so there is a lack of research activities. So, we are now actively conducting research workshops. We need a jump start to develop*

research culture. We believe that through research activities, lecturers could develop their expertise”.

As did the Quality Managers and the Faculty management, the lecturers also indicated that the management had shown evidence of their responsibilities throughout ISO 9001 maintenance. One of them said that the management had definitely shown evidence of their responsibilities because many resources had been invested for ISO 9001 maintenance. He revealed that there were many other programmes which had been implemented at University and Faculty level which had strengthened ISO 9001 maintenance, such as the Japanese 5-s principles (seiri, seiton, seiso, seiketsu and shitsukei), Balanced Score-card, and a channel for customer complaints. These were confirmed by DCQM meeting minutes. Another lecturer said that the Faculty management was very serious about ISO 9001 maintenance; staff had always been reminded to make good preparation for internal and surveillance audits. Besides that, the Quality Management Committee for the Faculty had also been set up. Meanwhile, during the fieldwork, the author observed that the quality objectives had been pasted at the Faculty’s reception to catch people’s attention.

(b) Training

The question of *“Have you received any training programmes related to ISO 9001 maintenance?”* was also asked of the interviewees. Three of the Quality Managers revealed that they had received training several times as internal auditors and lead auditors. Other training which had been received was in regard to ISO 9001 for higher education. One of them said that because she was competent as a lead auditor, she was appointed as facilitator for the internal auditors in Case ‘A’. The UHDCQM admitted that after the University had been certified with ISO 9001, she had not attended any training. However, she argued that she had learned through experience and she was confident that she had a better understanding of ISO 9001 matters compared to the lead auditor. In this context, she said *“I have been involved with ISO 9001 from the beginning, so I have a solid understanding of ISO 9001 maintenance”*. Meanwhile, another Quality Manager revealed that he had only attended training once, i.e. regarding understanding towards ISO 9001.

The Dean said that he had received much training in regard to ISO 9001 maintenance, however, he could not offer any details about the training. The Assistant Registrar had received training in regard to understanding ISO 9001. Interestingly, the Head of Department said that he received training 4 years ago on quality management and ISO 9001. He was confident that even though he had not received any training for a long time, he had a good knowledge of ISO 9001 maintenance as he had been involved with ISO 9001 from the early stage. Meanwhile, one of the lecturers said that he had attended training several times. He added that as he had been involved with ISO 9001 adoption from the beginning, he had a good understanding concerning ISO 9001 matters. Another lecturer indicated that he was one of the committee who had initiated ISO 9001 implementation and only at that time he had received training. Meanwhile, DCQM

meeting minutes revealed that University 'A's staff who were involved in ISO 9001 adoption would be trained to ensure that they were competent to deliver their job.

iii. Resource Management

The next question asked of the interviewees was *"Does the management provide adequate resources for ISO 9001 maintenance and what resources have been allocated for ISO 9001 maintenance?"*. The UHDCQM and UHIUCU claimed that many resources had been allocated for ISO 9001 maintenance, such as a high number of internal auditors, a conducive environment for working, and new teaching and learning infrastructures. However, they agreed that the University had experienced a lack of lecturers as many of them were on study leave. The management had tried to solve this problem by continuously conducting recruitment for new lecturers. Meanwhile, all of the Quality Managers also agreed that the resources provided for ISO 9001 maintenance in Case 'A' were not sufficient. They said that the budget for ISO 9001 maintenance was taken from the Faculty's management budget. Laptops had been provided for every lecturer and the laboratories with complete devices had been provided for teaching activities. But, the interviewees commented that the numbers of laboratory technicians between departments were not in balance. For those departments which had fewer technicians, some lecturers had to monitor laboratories. In addition, lecturers also had to share their offices. All of the Quality Managers agreed that Case 'A' had experienced a lack of lecturers; and thus the lecturer to student ratio could not meet the requirement of the engineering accreditation body. Meanwhile, one of the Quality Managers revealed that the recruitment process at Case 'A' was slow.

The Dean argued that whether the resources provided for ISO 9001 maintenance were enough or not enough was a relative subject. He said that there were many facilities which had been provided such as good laboratories and lecture theatres. He agreed that Case 'A' had experienced a lack of lecturers; the reason was people were not keen to come to University A. He said *"Currently, we have 60 posts to be filled, but people are not interested in our university. We have put in serious effort to attract potential lecturers. Although we offer good remuneration, people like to go to established and urban universities"*. Meanwhile, the Assistant Registrar said that currently many lecturers went abroad to further their study. She believed that this was a good investment because when the lecturers had higher qualifications, they could contribute better to the Faculty's performance. Meanwhile, the Head of Department indicated that a big fund was provided for research but it had been hard to utilise it as lecturers did not have a research culture.

Meanwhile, the lecturers agreed that QMS ISO 9001 could be maintained with available resources; as a new university, University 'A' did not face any problems with budget management. This was because even though the University had developed from 1993 as a polytechnic, it had been seen as a new entity now, and it had received a huge amount of government funding. The interviewees added that Case 'B' had a good infrastructure such as a new student residential

college. The Faculty also had new technological complexes which were well-equipped with many teaching facilities, such as LCD projectors, ICT facilities and tutorial rooms.

Besides that, laptops and personal computers were provided to academic staff. In addition, the University's Centre of Teaching and Learning had actively organised training for lecturers. Lecturers need to accomplish 40 hours training every year and this was confirmed by *Centre of Teaching and Learning Bulletin*. However, the lecturers also said that Case 'A' had experienced a lack of space and room for students and lecturers. During the fieldwork, the author conducted interviews with the lecturers in their offices. From her observation, the author noticed that lecturers had to share their offices; apparently, this situation was not conducive for them. As did the Quality Managers and the Dean, they also commented that the number of lecturers was not sufficient and therefore, it should be enhanced.

iv. Product Realisation

(a) Management of Product Realisation

The question of *"How does the University/Faculty manage the realisation of the academic programme"* was also asked of the interviewees. The UHDCQM and UHIUCU outlined that Problem Based Learning (PBL) was adopted as a teaching technique. They added that Outcome Based Education (OBE) had also been implemented. They further added that the curriculum had always been revised, and input from industries and examiners had been obtained to improve academic programmes. In addition, the Department of Technology was set up in every Faculty to give more emphasis on practical knowledge for the student. For Case 'A', the advanced course, i.e. the packaging course was set up. The interviewees also said that the work procedures for research were not yet available and they were working to develop them.

Two of the Quality Managers said that it had been explained to them by Faculty management that the student was the faculty's main customer and thus, everybody was focusing on how to manage the student properly from their admittance. For instance, an academic advisor system had been set up to give academic consultation for students. They added that lecturers had been trained to adopt new teaching methods such as PBL which was inevitable for engineering students; the method had produced a very independent type of student and recently, Case 'A' had conducted a car project design in which all the departments had taken part. One of the interviewees said that although there were many junior lecturers at Case 'A', the lecturers could not be too lenient to the student. She said *"We could not pamper our students and we could not be too lenient to them. For instance, if they did not acquire pass marks for any exam or test, we have to fail them. In this Faculty, there are many junior lecturers and some students had a tendency to take them for granted. They are demanding"*.

Another Quality Manager revealed that the work procedures for academic programme and other support activities had been provided, such as the work procedures for the student residential college, student affairs and laboratories. He added that academic programmes at Case 'A' were accredited by engineering professional bodies every 5 years. In addition, in order to review student performance, emphasis had been given to final year student projects and student industrial training.

The Faculty management highlighted that various actions had been taken to manage academic programmes realisation. The Dean said that many actions had been taken to ensure that students could utilise teaching and learning programmes; for instance, Case 'A' had proper teaching facilities, library, trained lecturers and technicians. He added that while a support system of academic advisors and counsellors had been provided for students, the Faculty had also delivered a programme to polish excellent students. In addition, the Faculty also had suppliers, external examiners, adjunct professors and an industrial advisory committee. This was supported by *Case A academic pro-forma*. He felt that research and consultancy were also products of the Faculty although it was not stated in the Quality Manual. The Assistant Registrar agreed with the Dean as he stated that external examiners had been employed in order to continuously improve academic programmes. She added that a communication channel was offered to students to enable them to have their say in regard to academic programme improvement. Meanwhile, the Head of Department revealed that a new course was developed to accommodate industries' requirements. For instance, a double degree had been set up to enable students to acquire other knowledge beside mechanical engineering, such as ICT and business administration. He added that 30 extra credit hours had been added to degree programmes which emphasised 'hands on' skills, and this had distinguished University 'A' from other universities.

One of the lecturers seemed to be in agreement with the Quality Managers as he said that lecturers should know and put commitment into their main responsibilities, i.e. to teach and monitor their students; in this way, lecturers had to go to teaching training. Supporting this, Centre of Teaching and Learning Bulletin indicated that 60% of lecturers at Case 'A' had undergone training conducted by the University Teaching and Learning Centre. The interviewee added that particularly weak students must be motivated. In this context, he further said *"It is true that there are some lecturers occupied with their research and consultation activities especially senior lecturers. It cannot be denied that these activities are important for career development, however they cannot give less attention to teaching tasks and their students. Lecturers were allowed to conduct research and consultancies but at the same time they have to deliver social responsibilities to their students. This is because I believe that teaching is still our main core activity"*. Another lecturer indicated that Case 'A' put emphasis on PBL as a teaching method and he admitted that he had practiced it. For example, he had taken his students to the advance machining lab and formed them into several groups wherein they had been asked to discuss and solve the problem given. After that, they had to submit a report on how they had solved that problem. The

interviewee further added that PBL was fully implemented for final year students, with the aim of developing an independent student. In addition, OBE had also been implemented in Case 'A'.

v. Continuous Improvement

Below are activities have taken at Case 'A' in performing continuous improvement initiatives:

- i. Providing an online channel for customer complaints. However, *Case A report for management review meeting* revealed that the complaint handling system at University 'A' was not carried out effectively. The document also revealed that in Case 'A', only one customer complaint had been received and it was not resolved.
- ii. Organising open days with customers.
- iii. Providing good facilities and instruments for teaching and learning purposes such as lap tops for every lecturer, proper laboratories, LCD projectors, a time table, e-learning, exam schedules and titles for student's assignments.
- iv. Providing good support facilities for students, i.e. buses, a clinic and student residential college.
- v. Conducting a motivation programme for weak students. Nevertheless, good students were encouraged to strive for excellence.
- vi. Improving syllabuses and academic programmes.
- vii. Practicing flexibility in regard to the usage of the English language as a teaching medium.
- viii. Exercising PBL as a teaching method.

Organisational Culture Which Influenced Iso 9000 Maintenance Activities In Case 'A'

In this section, the elements of organisational culture which influenced ISO 9001 maintenance activities in Case 'A' are summarised as follows:

- i. **Obedience amongst junior lecturers:** Some administrative people, like the Head of Department, disliked ISO 9001 maintenance activities, and they had delegated ISO 9001's tasks to junior lecturers. Apparently, junior lecturers were obediently delivering the ISO 9001 tasks that had been delegated to them. Junior lecturers had also been more receptive to ISO 9001 maintenance activities and this had significantly helped the Faculty management in maintaining ISO 9001.
- ii. **Inspiring leadership:** The University's top management had put in extensive efforts to develop a working culture which could support ISO 9001 maintenance activities. For instance, the University Rector himself had succeeded in acting as a role model in persuading university staff to support ISO 9001.
- iii. **Paternalistic:** As University 'A' was a new public university, staff at Case 'A' had realised that they had to accept ISO 9001 because it was a management instruction. QMS ISO 9001 was used as a management

system to ensure that staff would deliver their job in accordance with the work procedures.

- iv. **Blame culture:** Many lecturers whether they were junior or senior lecturers were uncomfortable if they received non-conformance cases. They felt embarrassed because a blame culture was still apparent at Case 'A'.
- v. **Strong willingness:** Lecturers that had been actively involved in ISO 9001 maintenance activities, such as being a member of the Quality Management Committee, were able to manage their tasks effectively. This was because they were busy with ISO 9001 affairs at certain times only, i.e. during audit and during the work procedures improvement processes.
- vi. **Accommodate demands from a few senior lecturers:** A few senior lecturers that were individualistic and had ignored ISO 9001 maintenance activities, had not been placed in any strategic position which could endanger ISO 9001 affairs. They had been asked to concentrate on research activities and they had to produce good research performance.
- vii. **Lack of involvement of senior lecturers:** Although input from senior lecturers was needed for ISO 9001 maintenance activities, some senior lecturers were not interested in taking part in ISO 9001 maintenance activities. As a result, the ISO 9001 maintenance activities had suffered a lack of significant input from senior lecturers.
- viii. **Lack of understanding of ISO 9001's clause 8:** Many staff did not really understand ISO 9001's number 8 clause which stressed measurement and improvement. Eventually, they had seen ISO 9001 as a stagnant system and refused to put in total involvement.
- ix. **Ambiguity in customer definition:** Some lecturers did not agree with the customer definition; i.e. they believed that, as a public higher education institution, it was not right to view students as the Faculty's customers. Case 'A' was not running a business and it should not have any customers. However, some lecturers viewed students as the Faculty's customers, and because of that, they had to work hard to satisfy their demands.
- x. **Impatience:** Many lecturers were impatient to see the benefits and outcomes from ISO 9001 maintenance activities. They believed that, although huge resources had been employed for ISO 9001 maintenance activities, the real benefits of ISO 9001 maintenance activities had come slowly.
- xi. **Complicated system:** Some academics felt that they were distant from ISO 9001 as it was a complicated system. It contained a lot of jargon and technical words which made it difficult to understand.

Discussion

There are five ISO 9000 requirements were investigated in this study namely quality management system, management commitment, resource management, product realization and continuous improvement. The findings evidenced that many steps had been taken to improve quality management system ISO 9000 at Case 'A' such as conducting training series for lecturers, delivering quality audit, discussing ISO 9000 matters in meeting, improving academic program, acquiring accreditation from engineering professional bodies

and completing course files. Management at Case 'A' had also sent many lecturers to local and overseas universities to further their studies. This had triggered problem i.e. Case 'A' lack of lecturers; the remaining lecturers were struggle to deliver teaching tasks.

The findings also indicated that management at case 'A' shown responsibility in fulfilling ISO 900 requirements. For instance, the University's Rector had participated in monthly road shows to explain ISO 9000 initiatives. Many resources had been invested for ISO 9000 activities. Motivation, budget, an office and information for ISO 9000 activities had also been provided. Basically, training pertaining ISO 9000 was apparently emphasized at Case 'A'. There were cases that interviewees only attended minimum training. However, they were proficient with ISO 9000 as they had involved in the ISO 9000 initiatives from the beginning. They had developed their ISO 9000 expertise through experiences.

In regard to resource management matters, the findings indicated that there were many internal auditors at Case 'A'. Case 'A' had also provided with new teaching and learning infrastructures. Laptops had been provided for every lecturer and the laboratories with complete devices had been supplied for teaching activities. However, there were impediments for ISO 9000 initiatives at Case 'A'. For instance, Case 'A' had experienced lack of lecturers as many of them were on study leave. Besides that, lecturers had to share their offices. The office provided at Case 'A' was not sufficient to place lecturers. Case 'A' had also experienced a lack of space for students.

Meanwhile, to ensure product realization, many activities had been conducted at Case 'A'. For instance, Problem Based Learning (PBL) and Outcome Based Learning (OBL) had been implemented. The Department of Technology was set up to give more emphasize on practical knowledge for the student. Besides, an academic advisor system had been set up to give academic consultation for students. Students with poor exam results had also been consulted by counselor. Case 'A' had also been delivered motivation program to sparkle excellent students. Finally, there many continuous improvement projects had been conducted at Case 'A'. All of the project conducted was designed to improve teaching and learning activities at Case 'A'. The findings had raised concern that customer complaint management was no effectively delivered at Case 'A'.

In regard with the investigation on an organizational culture matters, the findings indicated that there were many elements of an organizational culture were involved in fulfilling ISO 9000 requirements which can be divided into two categories i.e. supportive and destructive culture towards ISO 9000. The supportive culture are obedience amongst junior lecturers, inspiring leadership, paternalistic, strong willingness and accommodate demand from a few senior lecturers. Meanwhile, the destructive culture are blame culture, lack of involvement of senior lecturers, lack of understanding of ISO 9000's clause 8 (continuous improvement), ambiguity in customer definition, impatience and complicated system.

Conclusion

As a conclusion, there were many programs and activities that had been conducted at Case 'A' in order to fulfill ISO 9000 requirements. Management commitment can be traced from resources that were poured in ISO 9000 maintenance. Teaching and learning facilities were provided sufficiently to sustain student learning process. However, there were few challenges in fulfilling ISO 9000 requirements i.e. lack of lecturers, lack of office for lecturers and lack of space for students. It is also apparent that customer complaint management was not effectively delivered at Case 'A'. There were elements of culture that support or destruct ISO 9000 maintenance at Case 'A'. The presence of destructive culture however did not weaken ISO 9000 maintenance process.

ISO 9000 implementation within Malaysian HEIs is remarkable effort and should be appreciated. Although there were some criticism, it cannot be denied that ISO 9000 implementation had offered a lot of benefits to Malaysian HEIs. Almost all of Malaysian Public HEIs acquired ISO 9000 certification. Malaysia had organized many discussion and forums pertaining HEIs governance in muslim countries. In addition, Malaysia had showed commitment to work together with muslim countries in improving quality of HEIs.

This study focuses on ISO 9000 implementation and maintenance. However, since ISO 9000 and MQA (Malaysian Quality Assurance) have share similar philosophies, procedures and techniques, the findings from this study can be employed in MQA initiative which now is widely implemented in Malaysian HEIs. Malaysian MQA is identified as model that now is being studied and subsequently will be practiced by other muslim countries. The findings from this paper can be employed by managers in HEIs in muslim countries as a guideline in their endeavour to implement quality program effectively. This is crucial as muslim countries currently putting tremendous effort in improving quality of their HEIs respectively. Quality improvement is paramount to locate HEIs in muslim countries in a global map to be par with HEIs in western countries.

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The Essentiality Of IsnÉd In Preserving Islamic Heritage And Knowledge

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Abstract

Islamic heritage and knowledge derive from the Qur'an and Sunnah. Law (ahkam) in Islam also derived from these two sources of civilization. Therefore if any one of these sources is lost or distorted then the risk is to the Islamic civilization as a whole. In this respect the study of IsnÉd is not a peripheral discipline in Islam but fundamental to the preservation of the heritage itself. Without IsnÉd the Sunnah as a source of law would cease to exist. Without IsnÉd we would lose the ability to elaborate, specify and restrict the ambivalent, general and absolute import of the Quranic text since the role of the Sunnah is to clarify the Qur'an. Without IsnÉd, extraction of Shari'ah rules for new realities from the Sunnah would cease to exist. Without IsnÉd foreign elements could have been incorporated within the ideology due to their false attribution to the Prophet (saw). Thus, IsnÉd is crucial for the purity, clarity and crystallization of the Islamic ideology and its ability to solve new problems from its legislative source. That is why 'Abdullah ibn Mubarak the teacher of Imam al-BukhÉrÉ did not exaggerate when he said: "The isnÉd is part of the Din: had it not been for the isnÉd, whoever wished to would have said whatever he liked."

It is also precisely for this reason that the Orientalists, have sought to create doubt in the efficacy of the IsnÉd. Frequent attack and criticism, under the claim "religious textual studies", on the isnÉd had influenced modernism and modernist thinking where Sunnah as a source of civilization is markedly absent in all aspect of human life. Hence we see amongst some Muslims an attitude which considers the Sunnah of lesser importance than the Qur'an simply because the ÍadÉth requires further study and scrutiny as compared to the Qur'an. This has led to people either disregarding or neglecting great portion of knowledge and heritage simply because it is not found explicitly in the Qur'an.

This attitude is dangerous as it is tantamount to disregarding the revealed knowledge and the reason for this reverts back to the pragmatic view of the Shari'ah and a sense that ÍadÉth is somehow of lesser worth due to the difficulties posed in establishing its authenticity.

Therefore the aim of this paper is to establish the firm conviction in Sunnah as a source of civilization by demonstrating the sophistication and success of the ÍadÉth methodology in preserving the Sunnah.

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Before attempting to discuss isn'Ed as a fundamental discipline to the preservation of the Islamic heritage and civilization, we should first define the meaning of civilization: To begin with, does the Islamic concept of civilization offer a distinctive and unique interpretation that differs from the ones offered by other civilizations that preceded or followed it? Or do all civilizations stem from the same source regardless of country, time, sex, religion and philosophy in life?

There is a general definition of civilization that is innate in the very word, namely, the overall manifestations of financial, scientific, artistic, literary, and social development in a society or in similar societies.

The word "Civilization" in Arabic is the opposite of the word "Bedouinism" or, respectively, savageness and barbarism. Thus, urban life stands against Bedouin life and vice versa. People who live in cities, towns and villages are urban dwellers, whereas, people who lead Bedouin life are those who live in the deserts sheltered by tents. The Bedouins are notorious for their stiffness, harshness, hardness of heart and prevalence of ignorance and illiteracy among them.

Consequently, Allah did not send down a prophet from among them. Instead, all the prophets He had sent were urban dwellers: of villages and towns. Allah said to His Prophet:

"And We have not sent before you, any but from among the people of the towns We revealed to them."¹

The reason behind this preference for towns' people, is that they are more knowledgeable and patient in comparison with the Bedouin people. Interpreters supported this opinion and regarded it as a fact that has no controversy. Therefore, the Bedouin are referred to as the hard-hearted people. Imam al-Tabrani recorded on the authority of Ibn Abbas ascribing to the Prophet Muhammad (s.a.w):

عَنْ ابْنِ عَبَّاسٍ رَفَعَهُ، قَالَ: مَنْ بَدَا جَفَاً، وَمَنْ اتَّبَعَ الصَّيِّدَ غَفَلَ، وَمَنْ أَتَى السُّلْطَانَ افْتُنِيَ.

He who lives in the desert becomes hard-hearted, he who follows the game becomes heedless, and he who associates with the rulers falls into Fitnah."²

In another version Imam Ahmad recorded on the authority of Ibn `Abbas said:

عَنْ ابْنِ عَبَّاسٍ أَنَّ أَعْرَابِيًّا وَهَبَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هِبَةً فَأَتَاهُ عَلَيْهَا قَالَ رَضِيتَ قَالَ لَا قَالَ فَرَّادُهُ قَالَ لَا قَالَ فَرَّادُهُ قَالَ رَضِيتَ قَالَ نَعَمْ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ هَمَمْتُ أَنْ لَا أَتُهَبَ هِبَةً إِلَّا مِنْ فُرْشِيٍّ أَوْ أَنْصَارِيٍّ أَوْ تَقْفِيٍّ

¹ . SĖrat YĖsuf: 109

² . Al-ÙabrĖnĖ, al-MuÑjam al-KabĖr, v. 9, p.207.

"The Prophet once had to give a bedouin man many gifts because of what he gave him as a gift, until the bedouin became satisfied. The Prophet said: " I almost decided not to accept a gift except from someone from Quraysh, the Ansar or Thaqafi."³

This is because these people lived in cities, Makkah, At- Ta'if, Al-Madinah and Yemen, and therefore, their conduct and manners are nicer than that of the hard-hearted bedouins.

Assuredly, Islam dawned to bring people out of the depths of darkness, with all its kinds and levels, to light, with all its kinds and levels. This includes bringing people out of the darkness of Bedouinism and savageness into the light of civilization and urbanism. The Qur'an states:

"The Bedouin Arabs are the worst in unbelief and hypocrisy, and most fitted to be in ignorance of the command which Allah hath sent down to His Messenger: but Allah is All-Knowing, All-Wise."⁴

It is quite right that the Qur'an had excluded a group of them by saying:

"But some of the Bedouin Arabs believe in Allah and the Last Day, and look on their payments as pious gifts bringing them nearer to Allah and obtaining the prayers of the Messenger."⁵

But what is proved in the verse represents the general characteristic disposition. This factual generalization was cemented by the Prophet's (s.a.w) words:

عن البراء قال : قال رسول الله صلى الله عليه وسلم : من بدا جفا

"He who belongs to the Bedouin is most likely harsh and hard of heart" ⁶

As we know Islam is represented by both the Glorious Qur'an and the Prophet's Sunnah and we can see in them a persistent determination to transfer those people from the savageness of the Bedouin into a systematized urban civilization. Islam aimed at elevating them financially, scientifically, artistically, and socially as well as spiritually and morally. This aim required Islam to educate and purify them according to a wise and gradual instructive discipline that was to be carried out by the Prophet (s.a.w) himself.

Among the targets of the Immigration (Hijrah) to Medina, which was prescribed upon the Arab tribes before the conquest of Mecca, was giving a chance for the Bedouin to learn and absorb the new Islamic culture which

³ . Ahmad, Musnad, v. 4, p. 424.

⁴ . SĖrat al-Tawbah : 97

⁵ . SĖrat al-Tawbah : 99

⁶ . AbĖ YaÑIĖ, Musnad, v. 3, p.215.

considers the congregational and their Prayers as essential rites. Moreover, it encourages them to attend instructive meetings, to embrace Islamic discipline which covered all aspects of life: eating, drinking, wearing clothes, walking, sitting down and all other major as well as minor aspects of life.

If we make a comparison, we will see, on the one hand, the Bedouin man who was not in the least embarrassed to pass urine in one corner of the mosque regardless of the fact that the Prophet and his *Âl*Ébah were sitting in it. Yet when people shouted at him, the Prophet (s.a.w) stopped them and excused his ignorance and Bedouinism ordering his *Âl*Ébah: "Wait until he finishes his urinating then spill a bucket of water over the place, for you have been sent to make things easy and not to make them difficult."⁷

On the other hand, we would see his fellow Muslim who was instructed, refined and purified by Islam as he approached Rustum, the leader of the Persian armies, and answered his inquiry about the identity of Muslims saying:

..... الله ابتعثنا والله جاء بنا لنخرج من شاء من عبادة العباد إلى عبادة الله ومن ضيق الدنيا إلى سعتها ومن جور الأديان إلى عدل الإسلام

"We were sent by Allah to bring out whom He wills from the worship of His slaves to His Worship alone, from the straitened world to the vast one, and from the injustice of religions to the justice of Islam "⁸

Undoubtedly, Islam was a message of civilization. Its target was to elevate the life of man and set him free from the bonds of Bedouinism to the freedom of civilization. It is necessary to emphasize that the civilization that Islam wants to build is unlike any other civilizations which focus on the materialistic aspects of life as well as the bodily and sensuous side of man. Moreover, these civilizations concentrated on the readily and immediate pleasures of life, making worldly affairs their primary concern and the destination of their knowledge, and left no room for Allah or the Hereafter in their philosophy or in their cultural and educational system.

Contrary to them, the Civilization of Islam has united man to Allah and earth to heaven. It has dedicated life to preparation for Hereafter. It has mingled spirit with matter, has struck a balance between the mind and the heart, has wedded science to faith and has cherished ethical sublimity as much as materialistic development.

It is justifiable to describe it as a spiritual, materialistic civilization. It is both idealistic and real, holy and human, ethical and populational, and individualistic as well as general. Truly, it is the civilization of balance and moderation which was

⁷ . Reported by Al-BukhÉrÉ in the book of Ablution, Abu Dawud (No. 380), Al-TirmidhÉ (No.147), Al-Nasa'i (vol.1, pp.48,99). All on the authority of Abu Hurairah.

⁸ . Al-Tabari, Tarikh al-Umam, wa al-Rusul wa al-Muluk, v. 2, p. 401

the basis on which a just and distinguished Nation. Almighty Allah described it saying: "And so We have appointed you as a just and distinguished Nation."⁹

"It is He Who has sent amongst the Unlettered a Messenger from among themselves, to rehearse to them His Signs, to purify them, and to instruct them in the Book and the wisdom - although they had been, before, in manifest error."¹⁰

This process of teaching the Qur'an and the Sunnah created what we might call a civilized consciousness, knowledge, and manual of life for the entire human being. This civilization should be disseminated to the people from the day one of the emergence of Islam. Muslims during the life time of the Prophet undoubtedly witnessed the development of this civilization and fairly had enjoyed implementation of it in their daily life.

During the lifetime of the Prophet, his *ÎalÉbah* used to refer to him directly, when quoting any piece of knowledge or message. Incidents of forging of information on the authority of the Prophet Muhammad were almost non-existent at the time of the Prophet for the Muslims of his time understood well the consequence of lying about the Prophet. The Prophet's *ÎalÉbah* took the sayings of their Prophet very serious, and no hypocrite would dare to ascribe to the Prophet that which he did not say. Even if someone lied about the Prophet, he did not survive long enough, as this following incident suggests:

Ibn 'Adi transmitted on the authority of Buraida ibn Hussaib al-Aslami, that in the pre-Islamic era a man wanted to marry in the tribe of Bani Laith which had been living a mile away from Madina. But the tribe did not concede to his will. Later he visited them dressed in a fine garment. He told them: 'The Prophet gave me this garment and authorised me to judge among you in all issues regarding money and soul.' Then he came to the woman who he wanted to marry. The people of the tribe sent someone to the Prophet who instantly said: 'The enemy of Allah has lied.' Then the Prophet deputized a man and instructed him: 'Kill him if you find him alive and burn him if you find him dead.' The man came to the spot and discovered that he had already met his death by the bite of the snake. So he burnt him.¹¹

The *ÎalÉbah*, during the life time of Prophet Muhammad, were well guided by the Prophet. They were so auspicious that they obtained Islamic culture directly from the root of the civilization. They had wholeheartedly respected and obeyed legal injunctions and cultural instructions that would uplift them from darkness to the civilized society. Any disagreement among them easily they found solution from the Prophet Muhammad (s.a.w), who utters not on his own desire. But it is revelation revealed to him.

⁹ . SÉrat al-Baqarah : 143

¹⁰ . SÉrat al-JumÑah : 2

¹¹ . Al-Ruyani, Musnad al-Ruyani, v.1, p.75.

Early Disagreements

Eternal absent of the Prophet Muhammad (s.a.w) caused instability in the Muslim society. Differences in the ummah arose very soon after the death of the Prophet (s.a.w). Up to that time, the ummah was united in both fundamentals and peripherals, for they had direct recourse to the Prophet (s.a.w) himself to resolve any disagreements which occurred. The first difference occurred at the time of the Prophet's (s.a.w) death. Some people thought that he had not died, but that Allah had raised him up, just as He raised up Jesus. The difference was allayed by Abu Bakr, who recited to people the verse (meaning), "You shall die, and they shall die."¹² and told them, "Whoever was worshipping Muhammad, then Muhammad has died, and whoever was worshipping the Lord of Muhammad, then He is living and does not die."¹³

Then, they differed regarding where the Prophet (s.a.w) should be buried. The people of Makkah wanted to take him back to Makkah, since that had been the place of his birth and appointment to prophethood, as well the location of his ancestor Isma'il's grave, and the qiblah. The people of Madinah wanted to bury him in Madinah itself, since it was the destination of his migration and the home of his Helpers (the Ansar). Others thought he should be taken to Jerusalem and buried there next to his forefather Abraham (peace be upon him). Once more, it was Abu Bakr who solved the problem. He narrated the *ÁadÊth*, "The Prophets are buried where they die." Thus, they buried him in his room in Madinah.¹⁴

The next difference was with regard to leadership. The Ansar wanted to pledge allegiance to Sa'd ibn `Ubadah al-Khazraji, while the Quraysh said that leadership must come from the Quraysh. The Ansar submitted when they were related the *ÁadÊth*, "The leaders are from Quraysh." Next, they differed regarding inheritance of the land of Fadak. This was a piece of land which the Prophet had acquired as a form of booty, and which he retained during his lifetime. When he passed away, `Ali (may Allah be pleased with him) said that the Prophet (s.a.w) had assigned it to Fatimah (may Allah be pleased with her) during his lifetime. Al-`Abbas denied this. Once more, it was Abu Bakr who passed judgement, ruling that it could not be inherited because of the *ÁadÊth*, "The Prophets do not leave behind inheritance." Later, after the death of Abu Bakr (may Allah be pleased with him), `Umar allowed al-`Abbas and `Ali to supervise the land, but not to own it.¹⁵

The early Muslims differed also over the course of action against those people who refused to pay Zakat. Abu Bakr was in favor of fighting them until they paid it. `Umar disagreed, citing the *ÁadÊth*, "I have been ordered to fight people until they testify that there is no god but Allah, and that Muhammad is the Messenger of Allah, and [until] they establish salah and give zakat. Then, if they do that, they have secured their lives and their property from me, except in the

¹² . SĖrat al-Zumar : 30.

¹³ . Ibn KathĖr, al-BidĖyah wa al-NihĖyah, v. 5, p. 242.

¹⁴ . Ibid., p. 266.

¹⁵ . Ibid., p. 285.

cause of Islamic justice, and their reckoning is with Allah, the Mighty, the Majestic." He proposed that these people's lives were sacrosanct because they had said "La ilaha illallah." Abu Bakr responded, "I will surely fight against those who make a distinction between salah and zakat." Eventually, `Umar also came around to see the truth in Abu Bakr's position.¹⁶

After this, the ĠalĠbah were busy fighting Tulayhah ibn Khuwaylid al-Asadi, who had apostasized, but who later returned to Islam in the time of `Umar. He repented, and witnessed the battles of Qadisiyyah, and of Nahawand, where he was martyred, may Allah be pleased with him. They also fought Musaylimah, the Liar, Sajah bint al-Harith and Aswad ibn Zayd al-`Ansi, who all laid claim to Prophethood, as well as all the rest of the Arabs who apostasized after the Prophet's (s.a.w) death.¹⁷

The Great Fitnah

After this, they fought the Romans and the Persians. They won these conquests, and at this time were still united in issues of `aqidah. They differed only in peripheral issues of fiqh, such as the inheritance of a grandmother. Matters continued in this manner throughout the reigns of Abu Bakr and `Umar, and for six years of `Uthman's reign. They, for about three decades had enjoyed the values Islamic civilization taught by the Prophet, through which they established noble society. They with full confident disseminated the knowledge to the people.

36 H was the dark year for the history of Islamic civilization. The peace and hormonal life that enjoyed by the Muslim suddenly shaken in this year, due to severe challenges and later created national turmoil and deviation in the society. Such disorder is something prophesied by the Prophet Muhammad (s.a.w) when he had said "Tribulation will come from there" and he pointed towards the East.¹⁸ One could clearly determine the location of the emergence of this tribulation. In another occasion the Prophet (s.a.w) pointed out one of his ĠalĠbah, namely Uthman ibn Affan, will directly involve in this tribulation.

عن ابن عمر قال : ذكر رسول الله صلى الله عليه و سلم فتنة فقال يقتل فيها هذا مظلوما لعثمان

Imam al-Tirmidhi reported on the authority of Ibn Umar that the Messenger of Allah mentioned about a mischief and he he had said about Uthman: "This one will be wrongfully killed".¹⁹

عن عائشة : أن النبي صلى الله عليه و سلم قال يا عثمان إنه لعل الله يقمصك قميصا فإن أرادوك على خلعه فلا تخلعه لهم

In another report Imam al-Tirmidhi reported in regard to such prophecy that the Prophet (s.a.w) said: "Perhaps Allah will robe you in a garment, so if the hypocrites wish to strip it off you, do not take it off you until you meet me".²⁰

¹⁶. Ibid., v.6, p. 311.

¹⁷. Ibid.

¹⁸. Sālim ibn Abdullah ibn `Umar said that the Messenger of Allah said:

¹⁹. Al-TirmidhĠ, v. 5, p. 630.

A siege began of 'Uthman's house, he was prevented from coming out of his house and eventually the water supply was cut off. A number of ĪalĒbah including Hasan, Hussayn, Muhammad ibn Talha, Abdullah ibn Zubayr (may Allah be pleased with them) guarded the house and some of them were wounded in a fight with the rebels 'Uthman requested that those who were defending him should leave, and rejected repeated offers of assistance from various ĪalĒbah (including Abu Hurayrah and Zayd ibn Thabit). Uthman said: "I ask those who believe they owe me obedience to hold back their hands and their weapons... I have no need of any defence"

قال عثمان يوم الدار إن رسول الله صلى الله عليه وسلم قد عهد إلي عهداً فأنا صابر عليه

He also said: The Prophet (s.a.w) made a covenant with me and I will be patient with it.²¹ Ahmed ibn Hanbal narrated that during the siege 'Uthman said:

إنني رأيت رسول الله صلى الله عليه وسلم في المنام وأبا بكر وعمر وأنهم قالوا لي اصبر فانك تظفر عندنا القابلة ثم دعا بمصحف فنشره بين يديه فقتل وهو بين يديه

"I saw the Messenger of Allah, (s.a.w) in a dream, and I saw Abu Bakr and 'Umar. They told me, 'Be patient, you will breakfast with us tomorrow'. Then he called for a Qur'an and he spread it open before him".²²

At this point, the rebels came to murder him. At the time, 'Uthman was reading the Qur'an and his blood dropped on the verse: 'So Allah is sufficient for you against them'. 'Uthman was martyred at the aged of 82 in the month of Dhul Hijjah in 35 H. He was buried three days after his martyrdom. May Allah have mercy upon his soul.

Out Come of UthmĒn Assassination

The consequences of UthmĀn's martyrdom and disputes among the Muslims were far reaching. Al-'Arabi, mentions that after the assassination, Madina was in the grip of the rebels with Ghāfiqi ibn Ḥarb Akki in charge. They offered the Caliph to Ṭalhā and then Zubair, but both refused. Eventually the bayĀnah was given to 'Alī. The ĪalĒbah disagreed over what should be the fate of his murderers. `Ali (may Allah be pleased with him) was of the opinion that the Caliphate should be reestablished before bringing the murderers to justice, since law and order and stability have a higher priority. Mu`awiyah (may Allah be pleased with him) thought that the people who had committed such a heinous crime as murdering the Caliph should be brought to justice immediately, and that the current Caliph's (i.e. Ali's) permission was not needed, because Allah has said, (meaning), "Whoever is killed unjustly, We have given authority to his representative." Both of them were qualified mujtahids, and they were fighting on the basis of the resulting disagreement, and so we do not criticize either of them, although Ali was correct.

²⁰ . Al-TirmidhĒ, v. 5, p. 628.

²¹ . Al-TirmidhĒ, v. 5, p. 631.

²² . Ibn KathĒr, v. 7, p. 183.

Several prominent Sahabah were on both sides. For example, `A'ishah, Talhah and Zubayr were initially on the side of Mu`awiyah. Others, such as `Abdullah ibn `Umar, chose to remain neutral. Some people at the time condemned one or both groups. Two battles, the Battle of the Camel and the Battle of Siffin were fought resulting in the deaths of tens of thousands of Muslims. Abu Musa al-Ash`ari and `Amr ibn al-`As were then appointed as arbitrators between `Alī and Mu`awiyah, and people differed in their decision towards them also. `Uthmān's murderers turned against `Alī, and pronouncing him and Mu`awiyah to be kuffar. Hence the first sect of Islam – the Khawarij emerged as a result of the killing of `Uthmān.²³

In brief, most of the Caliphate of `Ali was taken up with the civil war that began due to the assassination of Uthman. Hence another consequence of `Uthman's assassination was that the military conquests that were continuing unabated during the time of Abu Bakr, `Umar, and `Uthman, almost grind to a halt during the Caliphate of `Ali.

Islamic civilization at risk

Continuous growth of religious and political sects jeopardizes healthy development of the Islamic civilization. After the death of the fourth caliph, Ali ibn Abi Talib, many political as well as religious sects began to tremendously grow. This phenomenon was one of the main factors that caused the pure Islamic knowledge and heritage inherited from the Prophet Muhammad (s.a.w), intermingle with the foreign culture. Therefore, the need to verify the ġadġth rose because various sects appeared among the Muslims who fabricated ġadġth, in order to support their deviant views and heretical philosophies.

By innate divergence and mutual hatred in a society is serious disease that would halt, alter and distort aspects of the civilization. One could easily expect manipulation of the facts and fabrication of information from the leaders as well as followers of various political parties and religious sects. Similarly historian, writers, and researches would carry out their carrier in line with information that had reached them. This is what happen during the mid of the first century of Hijrah. In addition, it is possible for orally inherited Islamic knowledge and tradition, particularly the ġadġth of the Prophet Muhammad (s.a.w) to be gone astray due to the wide spread turmoil in the Islamic regions. Therefore, we found attempts have been made by the people, particularly those who were keen to know more about the Prophet (s.a.w) and his tradition, to compile ġadġth during this period.

²³ . The Khawarij believed that Mu`awiyah (may Allah be pleased with him) had committed kufr by fighting against the Caliph, and that `Ali (may Allah be pleased with him) had also committed kufr by agreeing to an arbitration. They were a strictly religious group who believed that any sin was kufr. They eventually fragmented into around twenty sects, each accusing the others of kufr. The Ibadiyyah is one of these sects, and remnants of them can be found to this day in Oman and North Africa.

Unlike the Qur'an, a large number of *ġadġth* were not documented during the life time of the Prophet Muhammad (s.a.w). In year 99H Umar ibn Abdul Aziz, when he hold the caliphate post, officially wrote to some great muġaddithġn throughout the Muslim world, including Abu Bakr ibn Muhammad ibn 'Amr ibn Hazm (d. 120H/737) and Muhammad ibn Shihab al-Zuhri (d.125H/742), asking them to compile all the knowledge of the early generation of Islam. In this regard Imam Malik recorded:

Yahya ibn Sa'id al-Ansari reported that 'Umar ibn 'Abd al-'Aziz wrote to some great muġaddithġn: "Look for what there is of the *ġadġth* of the Prophet and of his sunnah or *ġadġth* of 'Umar ibn al-Khattab or something similar to this and write it down for me for I fear the dissipation of knowledge and the passing-away of the scholars." ²⁴

Scholars who carried out the project initiated by ŅUmar ibn Abd al-Aziz were many. The world of Islam flourished with priceless collections in *ġadġth* literature. Those initial collections were greatly appreciated. Yet, their contents were generally scattered in nature. Their editions lacked in careful chapter-sequence. Therefore, very shortly, scholars began to introduce several methods of *ġadġth* compilation, in line with their own interest. It is worthwhile to mention some of them in the following table:

Historians	had introduced battles or biography (<i>maghazi</i> or <i>sirah</i>) oriented collections. They mainly look only for narrations dealing with <i>sirah</i> or biographical information of the Prophet Muhammad (s.a.w) and events that occurred throughout his life time. They arranged these narrations according to historical events and without mentioning isnġd in most cases.	Muhammad ibn Ishaq (d. 151H) Musannaf, Ma`mar ibn Rġshid (96-153H)
Fuqaha	<i>Fiqh</i> oriented collections, in which <i>ġadġth</i> were arranged like the books of fiqh: into chapters devoted to the conventional	Sa`d ibn 'Aruba (d.157/774) Al-Awza`i (d.159/775) Muhammad ibn 'Abd al-Rahman (d.159/775) Za'ida ibn Qudama (d.160/776) Sufyan al-Thawri (d.161/777) Hammad ibn Salama (d.165/781)

²⁴ . Imam Malik, *al-Muwaġġa'*, p.389

	fiqh problems. It also deals with juristic views (<i>fatawa</i>) and customs of the people at that time.	Sufyan ibn `Uyaynah (107-198) Malik ibn Anas (d.179/795)
Zuhhad	Scholars who devoted for righteous (zuhd), compiled only <i>ġadġth</i> having moral values.	Kitab al-Zuhd, of Adullah ibn al-Mubarak
Mufasssirun	Exegesis or tafsir nature of collection	Musannaf of 'Abd al-Malik ibn 'Abd al-'Aziz ibn Juraij (d. 150H)
Muġaddithġn	They were mainly interested in collecting only narrations attributed to the Prophet Muhammad (s.a.w). Historical information, particularly events that happened during the battles and juristic view derived from the Qur'an or <i>ġadġth</i> were not found in this type of collection, and thus, it is called pure <i>ġadġth</i> collections. <i>ġadġth</i> were arranged according to various subjects.	

Mere compilation is inadequate approach to preserve the authenticity of the *ġadġth*. Potential harm to the *ġadġth* collection could happen by accepting a distorted or forged report attributed to the Prophet (s.a.w). Since the integrity of the people during this era is not like that of the people during the time of the Prophet (s.a.w), the compilers of *ġadġth* should verify or scrutinize a report. The first step in verifying a report is to know the reality of the person reporting a piece of news. That is why Allah (swt) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ

‘O you who believe! If a Fasiq comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.’²⁵

It is on the basis of this ayah that the Mu’addithĒn began to seek out information about narrators in order to verify their narration. But what about recording and publicizing the defects of such narrators, what is the legal justification for doing this?

Al-BukhĒrĒ reported on the authority of ‘Aisha that: ‘A man asked permission to enter upon Allah’s Apostle. The Prophet said, “Admit him. What an evil brother of his people or a son of his people.” But when the man entered, the Prophet spoke to him in a very polite manner. (And when that person left) I said, “O Allah’s Apostle! You had said what you had said, yet you spoke to him in a very polite manner?” The Prophet said, “O ‘Aisha! The worst people are those whom the people desert or leave in order to save themselves from their dirty language or from their transgression.’²⁶

This ĩadĒth teaches us that in warning the Muslims from a harm it is allowed to backbite because the man Rasulullah was warning about is one man named ‘Uyaynah ibn Hisn who outwardly showed that he was a Muslim though in reality he was not a Muslim. Rasulullah wanted to warn the people about this man so he said what an evil man he is. This is indicated by the Prophet’s answer to A’isha when she asked him why he used bad language, he replied that he one who used bad language is the worst of people yet he (s.a.w) used bad language to describe this man. Therefore the reason must be that he wanted to warn the people and not to abuse the man and hence when he met him he was very polite to him.

Imam al-Qurtubi commenting on this ĩadĒth said: ‘The ĩadĒth contains the permission to backbite the one who publicly shows his Fisq or Fahsh and the like from unjust rulers or those who call to innovation though its allowed to do it in a polite manner as long as long as it does not lead to compromising the DĒn of Allah Ta’ĒlĒ. Thus, when we come to narrators of ĩadĒth it is clear that unscrupulous ĩadĒth narrators are not only harmful to Muslims but to Islamic civilization itself and therefore their faults must be recorded so no ĩadĒth will be accepted from them.

The endeavor to verify the reports gave rise to the Ēilm al-rijĒl (i.e. biography of narrators’ study) and the Ēilm al-jarĒl wa al-ta’ĒdĒl (i.e. disqualifying and qualifying narrators’ study). Information regarding the probity and precision of narrators were recorded whether the information was disparaging or confirmed the reliability. The honest defamation or ĩa’Ēn was considered part of the DĒn since it was necessary to protect the DĒn. In collecting this material the Rijal critics spared no one to the extent that the son would criticize his father. It is reported that ‘Some people asked ‘Ali ibn al-MadĒni, the great Rijal scholar, about his father. He said:

²⁵ . SĒrat al-xujurĒt : 6

²⁶ . Al-BukhĒrĒ, v. 8, p. 107.

Ask somebody else. They repeated the question. He fell silent and then lifted his head and said: This (is part) of the DĒn. He (my father) is weak (lāñĒf).’ It is for this reason that people like the great TabiñĒ ‘Ata ibn al-SĒ`ib and well known SĒrah writer Ibn Ishaq were not spared from criticism. Yayha ibn Ma`Ēn said: ‘We disparaged people who had already been admitted to Jannah more than a hundred years ago.’ Their prime motivation for doing this was fear of Allah and not the fear of the people. It is reported that Yahya ibn SañĒd al-Qattan was asked: Do you not fear that those people whose ĩadĒth you have rejected will dispute against you before Allah? He said: no, that these people should dispute with me is better than the Messenger of Allah (s.a.w) disputing with me by saying: Why did you narrate a ĩadĒth which you thought was a lie?’

Scholars attempted to lay down guide lines to compile ĩadĒth. Imam ShafiñĒ (150-206H) after experiencing a severe debate with deviant sect, Mu’tazilate, on the authenticity khabar ĒĒEd, had introduced at least five criteria, as one could clearly derived from his statement in his well known work, *al-RisĒlah*:

The transmitter must be of firm faith, and well-known for his truthfulness in what he reports. He should understand its content, and should know well how the change in expression affects the ideas expressed therein. He should report verbatim what he learnt from his teachers, and not narrate in his own words the sense of what he had learnt. He must possess a retentive memory, and should remember his book well, if he reports from it. He should be free of making a report on the authority of those whom he met of something he did not learn from them. His report must stand in agreement with what has been reported by those who are recognized to have memories of quality, if they also have transmitted these reports. The same qualification must be possessed by transmitters preceding him until the transmitter relates back to the Prophet or to him who carries it back to closest to him, for each of them vouches for the tradition as he received it and verifies it for him to whom he passes it. So none of them should lack the qualifications I have just described.’

It appears that Sheikh Ishaq ibn Rahwayh,²⁷ master of Imam al-BukhĒrĒ, was the earliest among those who concern to compile only the authentic ĩadĒth. In one session of his study circle he had mention:

“لو جمعتم مختصرا يصح سنة رسول الله صلى الله عليه وسلم”

“Would that one of you prepare a concise and sound collection of the sunnah of the Prophet (s.a.w)”

He sensed a dire need to rid this Holy Literature from all foreign blemishes. It was because of this reason that Imam Al-BukhĒrĒ decided to dedicate the rest of his life in compiling a book that would strictly comprise of authentic ĩadĒth. The statement of Imam Ishaq ibn Rahwayh hints that ĩadĒth during his time being

²⁷ . He was leaving in a period where ĩadĒth were being forged and distorted either to please kings and rulers or to corrupt the religion of Islam.

compiled without any scrutinization. This comprehension could be supported with the statement of Muhammad ibn Sirin (d.110H):

“They did not ask about the authority (isn’Ed), but when civil war (fitnah) arose they said ‘Name to us your men; those who belong to Ahl al-Sunnah, their ÍadÊth were accepted and those who were innovators their ÍadÊth were neglected.”

Countless Islamic values dealing with every aspect of life, individual, social, politic were preserved by the MuÍaddithËn. Total number of ÍadÊth that had been preserved by them, particularly by the six famous compilers, could be found in the following table:

Abu `Abdullah Muhammad ibn Isma`il ibn Ibrahim ibn al-Mughirah al-Ju`fi	Born: 194H. Died: 256H	Number of ÍadÊth: 9082: 2602	Period :16 years
Abu Husain Muslim ibn al-Hajjaj al-Nisaburi	Born : 202H Died : 261H	Number ÍadÊth : 3033	
Abu Dawud Sulayman ibn al-Ash`ath al-Azdi al-Sijistani	Born : 202H Died : 275H	Number of ÍadÊth : 4800	Duration : 20 years
Muhammad ibn `Isa ibn Saura ibn Musa ibn al-Dahhak al-Tirmidhi	Born : 209H Died : 279H	Number of ÍadÊth: 3956	
Abu `Abdullah Muhammad ibn Yazid al-Rabi` (Ibn Majah)	Born : 209H Died : 273H	Number of ÍadÊth : 4341:1339 (Unrepeated)	
Abu `Abd al-Rahman ibn Shu`aib ibn `Ali ibn Sinan ibn Bahr al-Khurasani al-Nasa’i.	Born : 215H Died : 303H		

Scrutiny of the validity of texts is not the MuÍaddithËn’s primary interest in their collections. It was briefly mentioned here only to give a fair idea of the measures adopted by them to prevent foreign interference in the text. It is worthwhile to discuss this issue in detail by analyzing the earliest authentic collection, namely the “ al-JÉmiÑ al-ØaÍÊÍ”.

Principally, a large portion of the credit of the uniqueness of “al-Jami' al-ØaÍÊÍ” goes to the dazzling level of measures adopted by Imam Al-BukhÊrË in preserving the credibility of his 'sanad'. A point worth noticing here is that Imam Al-

Bukh  r   had never collectively, or even explicitly for that matter, mentioned his conditions of the acceptability of a 'sanad' in written form. Although, later scholars like Al-Hazmi and Al-Muqaddasi produced treatises on the subject, these sanctions were effectively determined through personal analysis, therefore, betokening small-scaled differences of opinion.²⁸ Some of those key elements were:

- The 'sanad' should be a 'mutta  l' one. 'Mutta  l' in our context implies to the uninterrupted chain of narration since Imam Al-Bukh  r   until it reaches a known Companion.
- All narrators should have known to be sincere muslims.
- They should not have practiced or be practicing 'tad   s'. 'Tad   s' (lit. deception) means narrating a   ad   th with a chain that raises its status higher than it actually deserves. This practice can be implemented in two key ways. (i) Tad   s in 'isn   d' (ii) Tad   s in 'shuy   kh'. 'Tad   s in isn   d' occurs when one narrates a   ad   th from a person who he has, although met, but not heard from. Even if he doesn't mention the teacher's name in explicit terms, any indication that gives an impression of having heard from or visited him will still be branded as 'tad   s'. 'Tad   s in shuy   kh' takes place when one, while narrating, mentions his teacher with such ambiguity that conceals or helps to conceal his real identity and thereby switches the mind to another narrator of a higher caliber. According to Imam Al-Bukh  r  's conditions, a narrator ought to be exempt from these blemishes.
- He should not be a 'mukhtali  '. Literally meaning 'one who puts into confusion', it applies to every deliberate alteration from a narrator that may threat the veracity of the narrative.
- He should be well-distinguished in having maintained a proper conduct and an honorable record.
- He should be possessing of outstanding exactitude and preciseness. If any element of doubt is found in his narrations, this quality of his will be rendered void.
- He should have a sound memory and should also be free from all mental disorders and psychological deficiencies even from forgetfulness due to old age or sickness.
- He should have pristine theological beliefs. If his beliefs clash with those of the 'Ahl al-Sunnah wa al-Jam     ah', his narrations will be subject to further consideration depending on the severity of his deviation.
- There should be solid evidence of his union with his teacher who he narrates from. Mere possibility of their meeting will not be acceptable enough, as it would be to Imam Muslim.²⁹

Some mu     dith   n were not strictly followed the criteria of the authentic   ad   th. Their main concern was just collecting as many narrations as available, due to the potential fear of debauchery and vanishing of knowledge. However they

²⁸ . Al-Muqaddisi, *Shur    al-A   mah*, pp. 15-30.

²⁹ . Ibid

had provided information and remarks about transmitters upon whom they had relied. Every peace of information about the transmitters gathered by the mu'addithĒn in treaties called kutub al-rijal (biographical dictionaries of the transmitters). Later scholars of ĩadĒth extensively utilize information in these treaties to validate and invalidate ĩadĒth attributed to the Prophet Muhammad (s.a.w)

Defect of each ĩadĒth in all ĩadĒth collection detected by later ĩadĒth researchers. The In the light of data provided in the kutub al-rijal scholars of ĩadĒth able to judge whether or not a ĩadĒth had fulfilled the following five criteria of the authentic ĩadĒth, that have been agreed upon by the early ĩadĒth scholars:

1. IttiĒĒl al-sanad (continuity of the chain of transmitters)
2. ĒAdĒlah al-ruwĒh (probity or trustworthiness of narrators)
3. Öabt al-RuwĒh (The precision and accuracy of narrators)
4. The absence of shudhĒdh (conflict with stronger narrations)
5. The absence of Ēillah (hidden defects)

IttiĒĒl al-sanad (continuity of the chain of transmitters)

IsnĒd is the backbone of any report. Imam al-ShafiĒ used to say: 'The one who looks for a ĩadĒth without IsnĒd is like the one who looks for firewood in the night.' In other words he is groping in the dark and does not know what he is picking up. One of the key methods establishing continuity was the science of dates of birth and death of transmitters. Sufyan al-Thawri said: 'when they (the fabricators) used lies we used dates'.³⁰ By identifying when a narrator was born and when died it is possible to ascertain of there was a likelihood that he met the narrator from whom he claims he got the report.

Look at the following example given by al-KhatĒb al-Baghdadi:

Once a man named 'Umar ibn Musa came to Homs. The people gathered round him in the mosque and so he began speak: 'We were informed by your pious Shaykh such and such ĩadĒth. When he kept mentioning him 'AfĒr ibn MiĒdĒn asked him: Who is our pious Shaykh? Give us his name so we can identify him.

Umar ibn Musa replied: he is Khalid ibn MiĒdĒn.

'AfĒr asked him: which year did you meet him?

He said: I met him in the year 108 AH.

So he asked: where did you meet him?

³⁰ . Ibn al-ÖalĒh, Muqaddimah, v. 1, p. 231.

He replied: I met him in the battle of Armenia.

So AfÊr said: 'Fear Allah O Shaykh and do not lie. Khalid ibn MiÑdan died in the year 104 AH but you claim that you met him after his death by four years. Le me add he did not just fight in Armenia only but also fought the Byzantines.'³¹

The weakest link in the chain is what makes or breaks the credibility of a report. So the MuÍaddithËn set out the classification of broken chains depending on where they occur and discussion of their value. For example:

- A muÑallaq isnÊd is where one or more transmitters is missing at the beginning of the chain
- A mursal is when the TabiÑË omits the name of the sahabi.
- A muÑÍal chain is where two or more transmitters are missing in one more place
- A munqaliÑ is any break excluding muÑallaq, mursal and muÑÍal.

All of these chains are rejected except Mursal about which there is some difference of opinion. Some reject it, others like Abu HanÊfah accept it because the omission of the Sahabi who is trustworthy is inconsequential whilst others accept it with certain conditions like Imam al-ShÊfiÑË. The usefulness of cataloging such chains is that it may be possible to fill the gap afterwards if other chains come to light which establish the continuity.

ÑAdÊlah al-ruwÊh (probity or trustworthiness of narrators)

After establishing continuity of the sanad, it is necessary to establish the trustworthiness of narrators. Since one can only go by the overt indications it is stipulated that for someone to be Ñadl he must not be known to be a liar or accused of lying or an open fasiq (i.e. someone who openly transgresses the aÍkÊm al-sharÊÑah) and he must be free from dishonorable behavior (khawÊrim al-murË'ah). Here we can see that it is not enough not to violate the sharÊÑah but the person must not violate the norms of society in order to be accepted by his peers. So, someone who constantly changes his opinion would be deemed as performing an action which may be permitted but would lose credibility i.e. such person would lose his ÑadÊlah. Thus we can see the concept of ÑadÊlah in narration of ÍadÊth is stricter than the concept of ÑadÊlah when giving testimony before a Qadi. And finally, another disqualification of ÑadÊlah is if the narrator is majhÊl al-Ñayn i.e we know his name but do not know his reality.

ÖabÍ al-RuwÊh (The precision and accuracy of narrators)

ÖabÍ is the precision and accuracy of narrators in taking and conveying information. One of the qualities of a transmitter who is ÍÊbiÍ is that he must be

³¹ . Al-Khatib, al-KifÊyah fÊ ÑÍlm al-RiwÊyah, v. 1, p. 119.

very alert and cautious lest he records a report from his master in which tadlĒs has occurred. Yahya ibn Qattan heard ShuĒbah saying : ‘I used to sit with Qatada (to learn ĩadĒth from him). When he used to say ‘I heard such and such person say...’ I would write it down, but when he would say ‘such and such person said (without specifying the hearing or samĒĒ from him) I would not write that report down’.³² Above all he must verify and be meticulous in anything he transmits or receives.

Human beings naturally make mistakes but the one who is ĩĒbiĒ should not make too many mistakes. Al-Ramhurmuzi reported from ‘Abd al-Rahman ibn al-Mahdi who said: ‘The MuĩaddithĒn are three types: The one who is of good memory and meticulous and there is no disagreement about him. The one makes mistakes but most of his haidth are sound and his ĩadĒth is not left. And the one who makes mistakes in the majority of his ĩadĒths and this ones ĩadĒth is rejected (matrĒk).’³³ Thus the narrator must have a good retentive ability and not contradict the narrations of more trustworthy narrators.

Sometimes it can happen that a good narrator of ĩadĒth loses his retentive abilities later in life in which case it is necessary to identify when a ĩadĒth was received from him. Ibn LahĒĒah started to muddle up his reports after his books got burned and so the muĩadĒthĒn stopped narrating from him father that point. Ahmad ibn Hanbal said: ‘Any one who had heard Ibn LahĒĒah long ago is valid (for report).’ The way in which dabt was ascertained is if his reports generally agree with other trustworthy narrators.

The absence of shudhĒdh (conflict with stronger narrations)

A ĩadĒth is considered ShĒdhdh when an acceptable transmitter transmits a matn or sanad which contradicts the matn or sanad of more trustworthy narrators. This is different to the munkar which is the narration of untrustworthy narrator which goes against the report of other trustworthy narrators. The benefit of this study is that one can detect mistakes and fabrications while at the same time assess the ĩabĒ and ĒadĒlah of transmitters.

The absence of Ēillah (hidden defects)

As for the study of Ēilal or hidden defects this is one of the most delicate and difficult work of a ĩadĒth critic. Whilst in Usul al-Fiqh it is enough to grasp the intellectual aspects and the key discussions but in the science of Ēilal one needs a breadth of knowledge which can encompass and recall a mass of reports and their asĒĒĒd in order to compare and detect that which is undetectable to the untrained eye . In this regard the muĩaddith is like a detective looking for clues which will allow him to trace a mistake to its source. Few have mastered this field due to breath of knowledge required to undertake such an investigation. al-BukhĒrĒ, Ali al-MadĒĒĒ and al-DĒrqutni are a few examples of those who became proficient in

³² . Al-KhaĒĒb, v. 1, p. 164.

³³ . Al-Ramhurmuzi, al-Muĩaddith al-FĒĒil Bayn al-RĒwĒ wa al-WĒĒĒ, p. 406.

Conclusion

The Muslims rose to the challenge when the source of their way of life and civilization were being threatened by destructive activities of *ĀdĒth* fabricators. They were able to amass a data base of thousands of narrators, set out rigorous criteria to assess authenticity, classify and adopt a grading system for chains of narrators, devise techniques to detect and avert mistakes, alterations, distortions and fabrications and adopt a methodology to reconcile the differences within certain texts. The result was the effective preservation of the ideology and its legislative capacity.

If we compare the system of *isnĒd* to the modern system of historical analysis we will find the former much more sophisticated and successful in establishing the veracity of historical incidents and events. What the Muslims called a *laNĒf* *ĀdĒth* is perhaps stronger in historicity, in some of its forms, than modern sources such as history textbooks, numismatics or historical criticism of literary texts. This is because *laNĒf* does not mean fabrication but that it did not satisfy our stringent criteria. So when experts of the *ĀdĒth* discipline mentions that *riwĒyah* or narration is the strongest and most reliable source of history, not archeological findings, it assumes knowledge of the above discussion of the *isnĒd* system.

Thus, the Muslims protected their ideology and culture, insured the legislative capacity and preserved their Islamic civilization. Muslim historiography in this regard is a testament to how the Ummah can solve her problems, progress and revive if she adopts the Islamic knowledge and heritage as the basis for her thoughts, society and state.

In preserving Islamic civilization, credit always goes to the *muĀdithĒn*. Since the early days of Islam they had defended status of *ĀdĒth* as the legislative source besides the Qur'an. They had introduced a unique method to crystallize and scrutinize narrations attributed to the Prophet Muhammad (s.a.w). This method, to the best of my knowledge, is not found or used by researcher or advocator of any other religion or discipline. Therefore the knowledge recorded by the *muĀdithĒn* were more reliable than that of the scholars of other discipline. In this regard Ibn al-Arabi state:

" إنما ذكرت لكم هذا لتحترزوا من الخلق، وخاصة من المفسرين، والمؤرخين، وأهل الآداب، بأنهم أهل جهالة بحرمت الدين، أو على بدعة مصرين، فلا تبالوا بما رَوَوْا، ولا تقبلوا رواية إلا عن أئمة الحديث، ولا تسمعوا لمؤرخ كلاماً إلا للطبري³⁵ وغير ذلك هو الموت الأحمر، والداء الأكبر. فإنهم ينشئون أحاديث فيها استحقار الصحابة والسلف، والاستخفاف بهم، واختراع الاسترسال في الأقوال والأفعال عنهم، وخروج مقاصدهم عن الدين إلى الدنيا، وعن الحق إلى

³⁵. ومع ذلك فالطبري ذكر مصادر أخباره وسمى روايتها لتكون من أمرهم على بنية، وقال في آخر مقدمة كتابه: فما يكن في كتابي هذا من خبر يستنكره قارئه من أجل أنه لم يعرف له وجهها في الصحة فليعلم أنه لم يؤت في ذلك من قبلنا، وإنما أتى من قبل بعض ناقله إلينا (انظر مجلة الأزهر: صفر 1372-210 ص 215)

الهوى. فإذا قاطعتم أهل الباطل واقتصرتم على رواية العدل، سلمتم من هذه الحبال. ولم تطورا
كشحا على هذه الغوائل ومن أشد شيء على الناس جاهل عاقل، أو مبتدع محتال.³⁶

³⁶. Ibn al-ÑArabÊ, Al-ÑAwÊîim min al-QawÊîim, p. 184.

Universities of the Islamic World: Catalysts for Global Sustainability Transformation – A Discourse Analysis

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Abstract

Universities have been traditionally defined as centers for gaining knowledge, teaching and research. Through their teaching activities, universities offer specialized training for different sectors of the society, as well as the education essential for the development of the personality. University education boosts the theoretical knowledge of the different divisions of the society as well as offering practical solutions to the societies' dilemmas. The importance of knowledge and learning in Islam as the last divined religion is doubtless through numerous references to Quran, Sunnah (sayings and living habits of Prophet Muhammad) and Hadith (narrations originating from the words and deeds of Prophet Muhammad). Having such strong theoretical framework for knowledge and learning, Muslims were pioneers in knowledge and sciences for centuries. Recognizing the role education can play in development of the societies that is more equitable and sustainable, the United Nations has launched a decade of education for sustainable development in 2005. With large pools of disciplinary experts, high quality research facilities, best infrastructure and a cohort of students with varied academic interests, universities have considerable comparative advantage to promote sustainability in the communities they serve. For this matter, universities of the Islamic world have the opportunity to refer to the rich traditions of Islam in creating and disseminating knowledge throughout the history. This paper would argue the framework, concept and approaches in education for sustainable development (EfSD) embedded in social, economical and environmental aspects and will try to answer the above challenges with having the core teachings of Islam and its relation with knowledge in sight. This issue will be further discussed in relation with the core missions of higher education in educating, conducting research and providing services to the community as it has been defined by the Islamic thoughts and also by the UNESCO (1998).

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Keywords: *Islamic world, universities, sustainability, Islamic knowledge*

Introduction

Universities have been traditionally defined as centers for gaining knowledge, teaching and research. Generally (through their teaching activities), universities offer specialized training for different sectors of society, as well as the education essential for personality development. Additionally, university education boosts the theoretical knowledge among different divisions of society as well as offers practical solutions to deal with societies' dilemmas. Conventionally, the traditional framework of a university consisted of a close circle of students and lecturers. This isolated compound is usually referred to as the "ivory tower." As an elite component of society, this circle had for a considerable amount of time in history been able to bend the wills of societies to suit its own agenda. Recent centuries however, have seen the once closely-knit relationship among universities, knowledge and ethics increasingly fading away.

The importance of knowledge and learning in Islam as the last divine religion is undoubtedly made clear through numerous references in the Quran, Sunnah (sayings and living habits of Prophet Muhammad) and the Hadith (narrations originating from the words and deeds of Prophet Muhammad). By nature of its being, Islam is a religion based on knowledge - "He has taught you which you knew not," (Qur'an 2:239). This knowledge finds its source from the knowledge of the Oneness of God (Allah) together with the utmost trust and complete dedication to He who saves humanity. There are many references in Islamic resources (specifically in the Quran), in which human beings are encouraged to utilize their intelligence and power of thinking in spreading the words of Allah and to propagate good deeds in order to serve the communities they live in. In fact, the importance of knowledge in Islam is so crucial to it that according to Zaimeche¹ (2003); the word *Ilm* (knowledge) is repeated 750 times in the Quran.

With the existence of such a strong theoretical framework for the pursuit of knowledge and learning, Muslims were great pioneers in producing and utilizing knowledge and the sciences for many centuries. Mosques, schools and even universities were some of the means used by Muslims during the early stages of Islam's development to spread knowledge and intellectualism around the globe. The great importance of knowledge seeking and dissemination is well reflected in Prophet Muhammad's Hadith to "Seek knowledge from the cradle to the grave."

Just a glance into the history of Islam reveals to us that at the time, there were public and private libraries in almost all Islamic cities with places such as Cordoba and Baghdad housing libraries with more than 400,000 books in each of

¹ Zaimeche (1996). Education in Islam - The role of the Mosque. *Muslim Heritage Journal*.

them. As Scott (2007)² argues, during Spain's Islamic age, education was merged into the fabric of society and the blessings of education enjoyed in all parts of Spain. There were over 800 schools in Cordoba alone where Muslim, Christian and Jewish students collectively acquired knowledge. Such a rich knowledge-based background bears testament to Islam as the ideal theoretical and operational framework for knowledge acquisition in the university of the 21st century. As a knowledge-based religion, Islam has the potential to offer new horizons and perspectives for humanity by combining the theoretical and practical aspects of Islam with that of the modern sciences and technologies.

However, in light of the needs of the new millennium, universities all around the world are beginning to realize their rapidly changing roles in a globalizing world. The full benefits of a university can only be made manifest when both the university and the society it is located in are organically linked together. In other words, a university's activities must be flexible enough to factor in the needs of its society - given society's rapidly changing needs and trends.

Recognizing the role which education can play in the development of societies that are more equitable and sustainable, the United Nations launched the Decade of Education for Sustainable Development in 2005. As mentioned in Section 6 of the 2009 Bonn Declaration, "Education for sustainable development is setting a new direction for education and learning for all. It promotes quality education, and is inclusive of all people. It is based on values, principles and practices necessary to respond effectively to current and future challenges."

With large pools of disciplinary experts, high quality research facilities, state-of-the-art infrastructures and a cohort of students with varied academic interests, universities have considerable comparative advantages in promote sustainability within the communities they serve. For this reason, the universities of the Islamic world have the opportunity and advantage to refer to the rich traditions of Islam, which has played a pivotal role in the creation and dissemination of knowledge throughout history. That being said, it is also important to understand that sustainable development is itself a very complex process, and as of such a single solution cannot be devised as a global standard. Nonetheless, with their core values of truth-seeking and insight for innovation, universities have a profound role to play in developing students' capacity to adaptively manage a changing world.

Background

Universities are rarely discussed from the perspective of the "tragedy of the commons." This however is the very plight affecting universities and societies (business communities, public communities, etc.) due to the effects of globalization. Although universities have an excellent record in serving the needs of both the

² Scott (2007). The Role of the 'ulamā' in an "Islamic Order": The Early Thought of Muhammad al-Ghazali (1916- 1996), *Maghreb Review*, Vol. 32, Nos. 2-3 (December 2007), pp. 149-174.

university and the outside community, they are too often trapped in reconciling “conflicts of interest” which ultimately condemn universities as dumping grounds, scapegoats or testing platforms for different problems - ranging from the environmental to the social as well as the economic. Fortunately, certain better-informed approaches have already been introduced to arrest this situation and change it for the better. Various new reformations are occurring among different universities which ultimately produce new concepts such as quality assurance, policy revisions, university corporatization, etc.

Although some of these approaches have been partially successful in their respective efforts, what remains unchanged in most of these approaches is the element of un-sustainability. This is most often seen at;

- The implementation process which creates weak synergies and coherencies, ending in an inability to recognize the diversity that exists among universities,
- The incomprehensiveness of the solution - resulting in more ad-hoc and reactive approaches.

In addition to the above, the values and norms of universities are altogether too homogenized. Even in Malaysia’s local settings, many universities attempt to define their ideals to match those of Harvard, Oxford, Cambridge, and other similarly well-established institutions. However, it is important to note that these universities have (for a considerable amount of time) pursued the modeling of sustainability as their long term agenda and that as a concept; sustainability is not a new agenda to them. On the other hand, Malaysia and a large number of other developing Islamic countries are not quite yet at this milestone in their understanding of sustainable development and its relationship to higher education. Complicating the situation is the fact that often times, many of these universities from the Western world place varying emphases with regard to the principles and practices of sustainability as a result of their differing local/contextual priorities and concerns; yet some universities from developing regions - including those from certain Muslim countries, are investing much of their efforts and resources into emulating these Western “ideals.”

Unfortunately, it is often the case that a number of Islamic nations have largely ignored their rich Islamic backgrounds in their attempts at generating and distributing knowledge throughout the modern world. In actuality, many of the challenges and issues which are currently faced by universities around the world have already been experienced and accordingly answered by the sustaining Islamic framework knowledge creation. The encouragement of Islam in acquiring knowledge was well-illustrated in Prophet Muhammad’s *hadith*, “Acquire knowledge, it enables its possessor to distinguish right from the wrong, it lights the way to heaven; it is our friend in the desert, our society in solitude, our companion

when friendless; it guides us to happiness; it sustains us in misery; it is an ornament among friends and an armor against enemies." (Syed, 2001)³.

This paper argues the framework, concept and approaches in Education for Sustainable Development (EfSD) that are embedded in social, economic and environmental aspects and will attempt to answer the above challenges by utilizing the core teachings of Islam and its close relationship with knowledge. This issue will be further discussed with regard to the core missions of higher education in educating, conducting research and providing services to the community as was defined by Islamic teachings and UNESCO. According to UNESCO⁴ (1998), the four goals of EfSD in higher education i.e. basic quality education, reorienting education for EfSD, creating and raising awareness on EfSD, and training for EfSD have already provided a holistic framework of action to replace the reactive and ad-hoc problem-solving approaches that are currently used by most universities around the world.

Education for Sustainable Development

The United Nations pronounced the years 2005-2014 as the Decade of Education for Sustainable Development (DESD) with the aim of incorporating the main elements, ethics and practices of sustainable development into all levels of education and learning. Most universities around the world still practice extremely disciplined methods of research, teaching and administration. This unfortunately is the main obstacle against implementing a concept as holistic as sustainability, with such regimented institutions being incompatible with the sustainability agenda – a challenge not easily overcome. As Cortese⁵ (1999) argues, "Many schools around the world are making important strides toward necessary changes in education." This reflects the intense efforts that go into transforming conventional higher education systems toward one centered on the tenets of sustainable development.

When utilizing the Brundtland⁶ (1987) definition of sustainable development as a pattern of development which "meets the needs of the present without compromising the ability of future generations to meet their own needs," one is made aware that this concept is not limited to a specific number of disciplines or areas, but that it is applicable to a larger, global scale encompassing all communities and ecosystems – both man-made and natural, now and in the future.

With regard to the connection between the definition of sustainable development and the concept of education, Agenda 21 - the international action

³ Syed, I., (2001). *The Pleasure of Learning in Islam*. Available at: <http://www.islamfortoday.com/syed05.htm> (Accessed on April 2011)

⁴ United Nations Agenda 21 Official Website. Available at: <http://www.un-documents.net/a21-36.htm> (Accessed on April 2011)

⁵ Cortese, A. D. (1999) Education for Sustainability: The Need for a New Human Perspective. *Second Nature*. p. 7.

⁶ World Commission on Environment and Development, *Our Common Future (The Brundtland Report)*. Oxford, Oxford University Press, 1987. Pp. xv + 387.

plan drawn up at the United Nations Conference on Environment and Development (UNCED, Rio, 1992) identifies education as a crucial component in bridging the divide. It clearly states that 'education is critical for promoting sustainable development' and that 'countries should stimulate educational establishments in all sectors, especially the tertiary sector, to contribute more to awareness building.' ⁷(Agenda 21, 1993, Chapter 36.3/ 36.10.d).

Although sustainable development may appear to be a relatively new concept in higher education, it is important to note that many sustainability-related activities and elements are already in place in existing curricula and structures of many universities around the world. Therefore, it is necessary to bear in mind that sustainability in higher education is not so much a revolution as it is an evolution of currently existing platforms. On the other hand, it is also important to note that in many instances, the current framework of higher education is unable to accommodate sustainability on its own and therefore a fundamental change is needed if it is to be made compatible with the sustainability agenda. As Sterling⁸ (2003) argues, sustainability does not necessarily require an 'add-on' to existing structures and curricula, but implies a change in the fundamental paradigm of our culture and hence also in our educational thinking and practices. Seen in this light, sustainability is not just another issue to be added into an overcrowded curriculum, but a gateway to different views on curriculum, pedagogy, organizational change, policies and most importantly, ethos.

In a 2006 article on sustainable campuses in the Chronicle of Higher Education, Carlson⁹ argues that university initiatives on sustainability are only minor steps that aim to project the appearance of sustainability - in other words, a form of "greenwashing." Echoing this sentiment are criticisms by certain groups who point out that universities are taking a very slow approach with regard to sustainability integration in comparison to corporate entities.

In light of such criticisms, Cortese's¹⁰ (2001) definition of a sustainable university may prove invaluable in assisting us in our understanding of the fundamental elements of a sustainable university - "A sustainable university can be considered as an institute of higher education as a whole or as a part, that addresses, involves and promotes, on regional or global level, the minimization of environmental, economics, societal and health negative effects in the use of their resources in order to fulfill its main functions in teaching, research, outreach and

⁷ United Nations Agenda 21 Official Website. Available at: <http://www.un-documents.net/a21-36.htm> (Accessed on April 2011)

⁸ Sterling (2003). *Higher Education, Sustainability and the Role of Systemic Learning, in Higher Education and The Challenge of Sustainability: Contestation, Critique, Practice, and Promise*, ed. by John Blewitt.

⁹ Carlson (2006, October). In search of the sustainable campus. *The chronical of higher education*, 53(9), 10-14.

¹⁰ Cortese and McDonough (2001). *Accelerating the Transition to Sustainability Through Higher Education*, Environmental Grant makers Association News & Updates, pp. 11-13, 34.

partnership, and stewardship among others as a way in helping the society make the transition to sustainable lifestyles.”

From an Islamic point of view, Al-Khouli¹¹ (2005) states that the success of sustainable development is dependent on the faith and practices of Islam which lays great emphasis on improving the condition of Earth at the hands of humanity, as humans are described as the *Khalifa* (vicegerents) of *Allah* on earth. He also adds that everything that was created by *Allah* was created in due proportion and is measured both quantitatively and qualitatively.

As an institution, education has always been highly viewed and revered in Islam. The first verse of the Quran readily demonstrates the significance of education in Islam via the beginning of the verse with the word “Iqra,” - a command meaning ‘read’ in Arabic, which indirectly also encompasses the concepts of ‘learning,’ ‘exploring’ and ‘seeking enlightenment.’

The importance of education for the betterment of society was also emphasized by the Prophet Muhammad, who asserted that for Muslims to fulfill their role in serving humanity, they must acquire knowledge for the common good. According to the Prophet (as narrated by Abu Hurayrah¹²), “If anyone acquires knowledge of things by which *Allah*’s good pleasure is sought, but acquires it only to get some worldly advantage, he will not experience the odor of Paradise.”

When examined, it is easy to see that many elements of Education for Sustainable Development are in line with the core teachings and beliefs of Islam. The Islamic Declaration on Sustainable Development¹³ clearly outlined these elements at the 2002 World Summit on Sustainable Development, Johannesburg, “Indeed, the most beloved by *Allah* are the pious and the charitable, and the most hated by *Allah* are the one who wreck havoc on earth. Charity is every good deed that benefits people and takes care of the environment in which they live. It may be an act of social solidarity, a contribution to the restoration of peace and security or the eradication of poverty and unemployment, in a bid to achieve justice and equity through collective participation in the development enterprise, motivated by religious, cultural and humanitarian drives.”

Institutional Leadership and Planning

A subject that plays a vital role with regard to sustainability and its connection to universities is the concept of creating a suitable and sustainable system of leadership and governance. From an Islamic point of view, leadership is

¹¹ Al-Khouli (2005). *On Islam’s Attitude towards Sustainable Development*. Economics Department, Faculty of Economics and Administration, King Abdulaziz University, Jeddah, Saudi Arabia.

¹² Abu Hurayrah, Translation of Sunan Abu-Dawud, Knowledge (Kitab Al-Ilm), Book 25, Number 3656”.

¹³ General Framework of Islamic Agenda for Sustainable Development Islamic Declaration on Sustainable Development (2002): Background Paper No.5. available at: http://scienceislam.net/article.php3?id_article=261&lang=fr

considered an *amanah* (trust) which is placed on leaders by their followers. This phenomenon demonstrates the importance of democracy as one of the most vital elements in leadership. Through this framework, followers have the right to revoke the *amanah* from their leaders whenever it is felt that the leader is unable to fulfill their needs and requests. As is depicted in the following paragraphs, this serves as a reminder to leaders to not disregard the importance of practical duties and their implementation particularly those concerning themselves and their followers.

According to Al-Khudri¹⁴, the importance of Islamic leadership was emphasized by Prophet Muhammad who mentioned the following, “When three are on a journey, they should appoint one of them as their commander.” This journey does not necessarily imply a physical voyage *per se*, but can also be used as a practical metaphor with regard to new destinations embarked upon by humanity. The transformation of higher education toward sustainability is one such journey that requires diligent planning and appropriate leadership if success is to be attained.

In achieving this goal, reviewing the existing international structure and agenda of Sustainable Development (SD) holds a high degree of importance. That being said, it is also necessary to consider an appropriate national structure to translate the international SD agenda down to local levels. The first step toward accomplishing this objective is to link international and national leadership structures in SD efficiently and comprehensively. As mentioned earlier, this can be achieved by reviewing existing pledges and declarations on SD from around the globe.

The issue of institutional leadership for sustainable development covers a vast range of elements including (but not limited to) legislation, enforcement, rules and regulations, economic incentives and education. In order to come up with an inclusive leadership strategy for SD, it is important to consider all of the above elements comprehensively.

In approaching SD related issues, it is important to keep in mind that sustainable development does not only consider planning but also takes into account implementation and practices. Interestingly, and parallel to this matter, is the fact that it is the practice devised by the system of leadership in question which gives true value to a particular leadership. Taking this into consideration, a good look at some existing well-known pledges and declarations on institutional leadership can be of great assistance in modeling sustainable institutional leaderships. Examples of such important declarations include the American College and University Presidents' Climate Commitment (ACUPCC), the *Talloires* Declaration and the Promotion of Sustainability in Postgraduate Education and Research (ProSPER.Net).

Understandably, another important aspect of leadership is to maintain a clear practical vision and mission. The setting up of a clear mission and vision can

¹⁴ Al-Khudri Abu Said bin Abu Daud, 2:721, *Chapter 933*, hadith #2602.

assist any institution on its route toward achieving its goals and objectives. From an Islamic point of view, a strong vision has always been a vital element of leadership. The vision of Prophet Muhammad to enlighten the Arab world from its then-state of *Jahilliyah* (ignorance) led the Muslims to build one of the greatest empires the world has ever known - the Islamic Empire, stretching from India to Europe. Consequently, this vision turned the Islamic Empire and its inhabitants into a powerhouse where knowledge and the Sciences flourished and spread to the entire civilized world. Undoubtedly, Muslims owe a great debt to the Prophet Muhammad with regard to their scientific and intellectual progress as a result of his vision to spread enlightenment to all corners of the Earth.

The importance of Prophet Muhammad's vision is well-depicted in a narrative by Lings¹⁵ (1983), "After many vain attempts to split or dislodge a rock he struck, 'Umar went to the Prophet who took the pickaxe from him, and gave the rock a blow at which a flare as of lightning flashed back over the city and towards the south. He gave it another blow and again there was a flash but in the direction of *Uhud* and beyond it towards the north. A third blow split the rock into fragments, and this time the light flashed eastwards. Salman saw the three flashes and knew they must have some significance, so he asked for an interpretation from the Prophet who said: "Did you see them, Salman? By the light of the first, I saw the castles of Yemen; by the light of the second, I saw the castles of Syria; by the light of the third, I saw the white palace of Kisra at Mada'in. Through the first has God opened up to me the Yemen; through the second has He opened up to me Syria and the West, and through the third, the East."

In contemporary settings, addressing sustainability and its related issues through their vision and mission statements can assist Institutions of Higher Education (IHEs) with better understanding and guidelines toward sustainability action and implementation. Some of these visions and missions may include - preparing students for service, leadership training, meaningful lifelong work and learning, assisting students in developing awareness of the environment, the commonality of human problems, and an appreciation of the diversity of the world thus leading students into continuous reflection on the gravity and value of their work and services to others.

Another significant issue which should be considered with regard to leadership for sustainability among institutions of higher education and which is also highly emphasized in the Islamic perspective is the concept of motivation and rewards. This notion is well-illustrated in the concepts of *Jannah* (paradise) and *Jihannam* (hell) whereby the believers and those who work in the path pleasing to Allah are always promised paradise as a reward. As the Quran says, "Whoever works righteousness - whether male or female - while he (or she) is a true believer verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do," (Al-Nahl 16:97).

¹⁵ Lings (1983). Muhammad: His Life Based On The Earliest Sources. Rochester, VT: *Inner Traditions International*, p. 218.

Islam's system of motivation starts with the *Ikhlas Al-Niyyat* (good intentions) and later on progresses to the practical aspects of the subject i.e. *Ikhlas Al-Amal* (good practice). This is an indication that Islam takes into account a holistic approach with regard to the spiritual and practical aspects of motivation. Believers are aware that what they do in life is an *Ibadah* (worship) of Allah and that they will be rewarded by Him both in this world and the next. As an observer, *Allah* is omniscient and therefore believers are certain that their good deeds will be noted and rewarded. Such a belief system paves the way for a high sense of motivation which can translate itself into job productivity and commitment.

A large number of institutions of higher education, such as universities and colleges, regard the issue of sustainability or its related activities as an extra component to be added on to traditional university activities. It bears mentioning here that conventional sustainability related activities such as those concerning the environment (recycling, tree planting, etc) and/or community engagement (carrying out of courses or executive projects in communities) are more often than not voluntarily. As of such, there is a real need to consider appropriate techniques that will function to encourage and motivate university staff and students to involve themselves in such activities and to continuously sustain their participation. This is well-supported in Islamic ideology as was clearly emphasized by Allah to his followers on the importance of voluntary approaches and their rewards. It is for this reason that the Quran mentions, "Let there be no compulsion in religion. Truth stands out clear from error; whoever rejects evil and believes in Allah has grasped the most trustworthy handhold that never breaks. And God hears and knows all things," (Baqarah, 2: 256).

From a contemporary point of view, the allocation of budget to sustain such activities can positively elevate the level of encouragement and participation among university staff in such activities; on the other hand, university leaders should also strongly convey the message that they are fully committed to sustainability initiatives. Such commitment can be shown in many different ways and via different mechanisms. Accordingly, an environment in which university staff feel appreciated for their efforts in sustainability related activities must be created.

Mechanisms that facilitate such recognition can vary from the immediate (such as a pay raise and bonuses) to the long-term (granting of points for Key Performance Indicators and Key Intangible Performance). In order to sustain successful long-term staff motivation, certain administrative and governance sectors of the university must undergo a "sustainability reform" such as internal university audits and revamp some of its regulations and standards.

However, as argued by Blackburn¹⁶ (2007), the most powerful of motivators is a relatively simple and inexpensive one: the act of Caring. Most employees will go to great lengths to assist their organization and satisfy their manager if they are

¹⁶ Blackburn (2007). *The Sustainability Handbook*. Environmental Law Institute, TJ International Ltd. UK.

convinced that the management and company truly cares for their well-being. It is a fact that sometimes, emotional incentives can be much more powerful than financial ones. This is also a key element in Islamic motivation as depicted by Allah's nature as a *Rahman* (the companionate) and *Rahim* (the merciful) being.

Students also play an important role in pursuing the cause of sustainability at tertiary institutions. An effective incentive in encouraging greater student involvement would be to grant academic credits to students involved in voluntary sustainability-related activities. Additionally, students can also be motivated to participate if certificates or letters of appreciation from the institution are awarded to them. That being said, it is nonetheless important to not disregard the potential benefits of financial compensation.

Understandably, the implementation of sustainability at universities is not an easy task – especially so given their complex working structures. As of such, such an endeavor would undoubtedly prove difficult if it was managed by a sole body within an institution. If successful implementation of goals and objectives is to be achieved - as per an institution's vision and mission, the formation of certain relevant teams and/or groups is essential in order to identify relevant issues which must be addressed and design an action plan/roadmap to address these issues accordingly. Such groups may be known by different terminologies such as a steering committee, taskforce, etc. depending on the nature of the issue(s) they seek to address.

Accordingly, Islam also greatly encourages the subject of *Mashwarah* (group consultation) in all stages of life ranging from those concerning family matters to greater nation-wide issues. For this reason, the Quran clearly encourages the concept of group consultation by stating, "And make Mashwara (consult) with them in affairs (of importance). Then when you have firmly decided, have trust on Allah. Verily Allah loves those who have trust (in Him)."

The creation of sustainability indicators is a vital element with regard to sustainability implementation at universities, with different types of Indicators devised for different phases in the lifetime of a project. These three important phases and their associated indicators can basically be defined as: (i) short-term - baseline, process, drivers indicators, (ii) mid-term – response, action, result indicators and, (iii) long-term - outcome or impact indicators.

The devised indicators may be direct or indirect depending on the objectives being measured. The main challenge in developing sustainability indicators however is that the best indicators are those for which data is not usually available, and while sometimes such data is available, these may not be ideal for measuring sustainability. As of such (depending on data availability) direct, proxy or interim indicators may be used instead - taking care not to compromise the quality of acquired results.

Incorporating Sustainability into Facilities

A major impetus for incorporating sustainability into facilities is the protection of the environment. From an Quranic point of view, it is stated that the "Environment, is Allah's creation. The creation of this earth and all its natural resources is a sign of His wisdom, mercy, power and His other attributes and therefore serves to develop human awareness and understanding of this creator," (Ar-Ra'd, 13: 2-4; 21:79). Therefore, the harming of the environment can be interpreted as the harming of *Allah's* creations and clearly, such an action would be against His will. For this reason, Islam by nature supports efforts that aim to conserve the environment and its natural resources. The devastating effect of human activity on the environment was also well recognized in Islam as stated by the Quran, "When the earth is shaken with a (violent) shaking, and the earth reveals what burdens her, And man says: What has befallen her? On that day she shall tell her story," (99:1-4).

When issues that are described in the Quran is taken into context with the current situation of the world, the concept of Green Buildings becomes a familiar term with regard to sustainability in an institution. There are many alternative terms and definitions concerning the concept of green buildings. According to the US Environmental Protection Agency¹⁷ (2009), "Green building is the practice of creating structures and using processes that are environmentally responsible and resource-efficient throughout a building's life-cycle from setting to design, construction, operation, maintenance, renovation and deconstruction. This practice expands and complements the classical building design concerns of economy, utility, durability, and comfort. Green building is also known as a sustainable or high performance building." The notion of green building includes various aspects of the concepts that involve the built environment such as energy efficiency, water and waste management, materials, and so on.

Proponents of sustainable design argue that green technologies and design strategies will enhance interior environmental quality and thus be more conducive to human health and productivity than buildings that use standard practices (Browning and Romm, 1995)¹⁸. In recognition of this fundamental issue, a series of attempts by different universities around the world have aimed to popularize the concept of green buildings and to mainstream this concept into their campus sustainability agenda.

Unfortunately, a concept such as sustainability may sometimes appear to be inaccessible to a large sector of society. As a concept, it has mostly been popularized and marketed in the academia rather than disseminated as a tangible concept for the masses. It is vital therefore that a university creates an environment which aims to empower good sustainability practices that in turn may be useful for the community in which it is located. This is especially critical

¹⁷ U.S. Environmental Protection Agency. (October 28, 2009). Green Building Basic Information: Available at: <http://www.epa.gov/greenbuilding/pubs/about.htm> (Accessed on February 2011)

¹⁸ Browning (1995). *Greening and the Bottom Line: Increasing Productivity through Energy Efficient Design*. Special Publications 888, Gaithersburg, MD.

because as centers of expertise, universities have the knowledge capacity to turn sustainability from a pure academic agenda into an agenda that is applicable for practice among public communities.

As students form the primary "costumers" of any university or tertiary institution, they play an important role in promoting and implementing the sustainability agenda. By the same token, as the main objective of every university is the education, training and equipment of its student body with the necessary knowledge and skills needed for dealing with societies' challenges, students can also be considered a strong force in pushing forward the sustainability message.

There are many campus initiatives through which universities can stream their students into the sustainability agenda. Most importantly, these initiatives can help the university to overcome its sustainability-related challenges and further assist the communities these students belong to in overcoming their respective sustainability issues.

Curricula

A crucial step in reorienting a university toward sustainability is to create a framework in which all parties involved in the process of teaching and learning can align themselves into the sustainability agenda. This framework should be designed in a manner which aims to increase the understanding of students on the issue of sustainability while simultaneously incorporating the elements of sustainability into the teaching material. The output of this framework should succeed in generating interest among students in working toward the cause of sustainability while encouraging them to identify ways in which they can contribute toward this cause.

Ideally, the framework should be divided into several sections in order to preserve the holistic nature of sustainable development; a research conducted by the NGO "Second Nature," may prove extremely useful in providing a platform to create such a framework. In their initiative, Second Nature identified certain themes of sustainability that they thought were central divided these themes into several sections. Among the themes identified were Scale, Human Connections to the Physical and Natural World, Ethics and Values, Function of Natural Systems, Technological and Economic Relationships to Sustainability, Motivating Environmentally Sustainable Behavior and the Pedagogical Strategies for Integrating Sustainability. Following their identification, such themes can later be developed and divided into more sub-themes depending on the administrative and socio-cultural situations and priorities of local institutions of higher education.

Given sustainable development's broad holistic concept and its many different aspects, it is vital that a multidisciplinary approach that enables the curriculum to answer contemporary sustainability issues is devised. As is clearly stated in chapter 36 of the UN's Agenda 21, in order to be effective, environment and development education should deal with the dynamics of both the physical/biological and socio-economic environment and human (which may

include spiritual) development, should be integrated in all disciplines, and should employ formal and non-formal methods and effective means of communication.

Keeping in mind the above, enabling a multidisciplinary approach at a university is also one of the most significant barriers in the face of sustainability implementation. Universities are traditionally known to clearly separate academic disciplines and as of such, creating a cross-faculty approach may seem like no easy task. Even where academic approaches are concerned, methods or recruitment and promotion of faculty staffs are generally disciplined based due to the fact that many academicians feel more comfortable within the borders of their specialties rather than beyond them. Unfortunately, this situation also translates itself into the curriculum, with most universities confining the curriculum within the borders of various disciplines. This phenomenon makes it exceedingly difficult to introduce a multidisciplinary approach into a tertiary institution's system.

Although it is important that academicians and students build specializations in a particular discipline, the holistic nature of sustainability should nonetheless still be given due recognition in universities. Academicians, researchers and students alike should be encouraged to involve themselves and contribute to team-oriented research and innovation. This would not only diversify certain aspects of a research but also enable it to become more beneficial for a larger group of audiences.

As a process, it is important to understand that sustainability is a process of evolution and not one of revolution. Therefore, it is important to create an environment that is conducive for the integration of sustainability elements into the existing curricula of each university before introducing new courses. As mentioned earlier, sustainable development is a holistic concept and consequently, encompasses many different streams. As of such, it may be the case that many of the courses currently being taught in a curriculum may already contain sustainability elements in them. However, because sustainability is a relatively new term in higher education circles, existing sustainability elements in the curriculum may be missed out or even overlooked.

In light of this, a team consisting of university academicians, researchers and administrative staff should first be formed to define the concept of sustainability suitable for their institution and how it relates to the university. This definition may vary from one institution to the next depending on the university and its set priorities. Following the identification of this "committee," the next step would be to create a set of sustainability indicators suited to the university's priorities. The primary consideration that goes into developing these indicators is the agenda of sustainability integration into the core of a university's affairs. Indicators provide specific information that enables proper decision-making and alerts project managers to emerging problems. In line with the SD agenda, indicators should be sustainability-focused in order to serve the purpose of evaluating the university's position against the sustainability agenda.

Another manner in which a university can play a vital part in achieving sustainability is via *In-service education*. This is arguably one of the most important links between the university and the community in terms of education for sustainable development, as this approach has the ability to break the barriers surrounding a university and connect its academicians and students to the community-at-large for the cause of education for sustainable development.

Apart from modifying existing courses, it is also necessary to create courses that are directly relevant to both the different aspects of sustainability and the original disciplines. For this purpose, a group of skilled academicians and researchers should create a team to draft out a number of new courses based on an earlier assessment of the current curriculum. The assessment should be conducted with the help of in-house sustainability indicators with representatives of NGOs, the corporate sector, governmental agencies, alumni and even students involved in the initiative.

Research and Scholarships

During the Golden Age of the Islamic empire (between the tenth and thirteenth centuries) many places on earth were deprived of knowledge, while Islamic research and scholarship prospered and boasted an inspiring openness to the rational sciences, art and literature. It was during this period that the Islamic world made most of its contributions to the humanity's scientific and artistic heritage. Ironically, at this time, Islamic scholars also preserved much of the knowledge of the Greeks which were prohibited by the Christian world, which would otherwise have been lost to us today. Other outstanding contributions were made in the areas of chemistry, botany, physics, mineralogy, mathematics, as well as astronomy, as many Muslim thinkers regarded scientific truths as tools which they may use to access religious truths. The importance of research in Islam is so high that the Quran mentions it directly in Surah Zaumar (39:33) that "And who so bringeth the truth and believeth therein such are the dutiful."

Through this progressive process, Islam succeeded in introducing some of the greatest scientists and researchers the world had ever seen such as, Khawrazmi, Biruni, Avicenna, Razi, Kashani, and countless others. This demonstrated the strong backbone which formed the body of the Islamic world in the areas of research and scholarship. Some of the oldest centers for research in diverse fields of sciences were established within the cities of the Islamic world such as in Baghdad, Cordoba, Marv, Alexandria or the University of Fez in Morocco which was also known as the Qarawiyyin. The development of these centers of research and scholarships was one of the main reasons that contributed toward the flourishing growth of the Islamic civilization.

As Zaimeche¹⁹ (1996) explains, "The renown of such places attracted large numbers of students. In large numbers they flocked to the Mosque of Medina, which had one of the earliest and most advanced schools. Al Qarawiyyin attracted

¹⁹ Zaimeche (1996). Education in Islam - The role of the Mosque. *Muslim Heritage Journal*.

scores of students from all over Morocco, the rest of North Africa, Andalusia and even the Sahara. Generally they were housed by the successive Moroccan dynasties and the people of Fes.”

The importance of research as seen through an Islamic perspective can be translated into contemporary settings by the establishment of sustainability-related research centers that foster the implementation of sustainability. These research centers can act as focal points of sustainability both within a university and beyond it by producing skillful researchers and by coordinating sustainability-related researches in different faculties and centers within the same university.

Accordingly, this research centre can also host researchers and scholars from different disciplines within the university together with researchers from outside the university. The center will also prove strategic in publicizing its works and efforts on sustainability out to the public thus functioning as the sustainability pulse of the university. Furthermore, the centre can also ensure the smooth functioning of university administration within the sustainability framework by conducting trainings, roadshows and at a more advanced stage - sustainability auditing.

The above concept is also mirrored in a historical core Islamic concept - that of creating research centers throughout communities. As earlier mentioned, Islamic research centers which were developed at well-known locations gathered a large number of eminent Muslim and non-Muslim scholars of the day, either as students, lecturers, or both. Some of the graduates of the mosques of Muslim Spain included Ibn Roshd, Ibn Al-Sayigh, and Ibn Bajja. In Basra (Iraq), Al-Khallil Ibn Ahmad gave lectures on philosophy at a mosque, and among those listening to him was one of his students – Sibawaih, who went on to become one of the most famous Arabic grammarians of all time.

Historically, the poor and society's *bottom billion* have been those who benefit the least from any kind of scientific or development in research. This is largely due to the manner in which conventionally, universities were too caught up in *viewing* the interests of the market. A sustainability focus however, adopts the holistic aim of serving humanity as its focal point. As is widely accepted, the social aspect is one of the main pillars of sustainable development and a pattern of development that does not consider the interests of society's *bottom billion* cannot be defined as sustainable.

For this reason, the needs of the *bottom billion* must be considered with regard to research and development within a university as well as through its faculties and centers of excellence. A number of innovative measurements should be taken into consideration in areas such as research costs, intellectual property rights and certain legal aspects in order to make researches more relevant and beneficial to those trapped in the *bottom billion*. Researches should be designed in such a manner that no social sector is to be marginalized. Since improving humanity's quality of life remains one of the main aims of science, this concept should be considered for all sectors of society - especially those in need.

This matter is certainly well-depicted in teachings of Islam - with social justice and equality being among the core elements of Islam. Attending the needs of the *bottom billion* has always been a prime objective of Islam as depicted in a Hadith narrated by Abu Moosa Ash'ari, where according to him, the Prophet said; "Feed the hungry, visit the sick and free the captives." The importance of looking after the interests of marginalized peoples was also well-captured in the Quran, "They give food, out of love for Him (Allah), to the poor, the orphan, and the slave, saying: We feed you only for Allah's pleasure - we desire from you neither reward nor thanks," (76:8,9). This commitment in supporting the marginalized and the *bottom billion* should also be integrated into processes of research and development which seek to answer the needs of society's distressed.

It is worth stressing that the most pressing issues faced by the developing world today are poverty, hunger, disease, illiteracy and civil strife. These problems are aggravated by the lack of access these communities have to education, employment, energy, food, healthcare, sanitation, shelter and water. It is imperative therefore that Science, Engineering and Technology are employed as crucial elements in devising solutions for such problems. It is undeniable that the meeting of the MDGs in the developing world will ultimately depend on the availability of scientifically skilled manpower and the technologies they have at their disposal. To this end, universities can play a vital role in directing R&D toward answering the needs of the *bottom billion*.

"The world has problems, but universities have departments," this criticism by Brewer²⁰ in 1999 was aimed at the sciences for their detachment with regard to their research objects. Since then, the world has seen many concepts developed with the aim of solving upcoming complex societal issues. In order to collaborate on relevant societal issues with members of society, Science has had to actively engage the public – the Transdisciplinarity approach is seen as one way toward this goal: "Transdisciplinarity is always related to something; it is connected with concrete societal problems and means a higher quality of a research process by integrating practice experience," (Jahn 2005)²¹. Another instance of transdisciplinary research defined: "The core idea of transdisciplinarity is different academic disciplines working jointly with practitioners to solve a real-world problem," (Klein et al. 2001)²².

Keeping these definitions in mind, it is clear to see that universities seem to be an ideal platform for transdisciplinary research - consisting as they are of several departments and faculties. This pool of knowledge and expertise can be coordinated and synchronized toward the main goals of sustainability. Another strong thrust for the expansion of transdisciplinary research is the growing number

²⁰ Brewer (1999) "The Challenges of Interdisciplinarity." *Policy Sciences* 32 (1999): 327-37.

²¹ Jahn (2005). *Soziale Ökologie, kognitive Integration und Transdisziplinarität. Technikfolgenabschätzung - Theorie und Praxis*, 14 (2), S 32-38.

²² Klein (2001). Transdisciplinarity: Joint Problem Solving among Science, Techonology, and Society. Synthesebücher, *SPP Environment*, Basel, Birkhäuser Verlag.

of complex problems in real-world settings for which knowledge-based solutions are sought for but for which knowledge of a single scientific discipline or societal field is insufficient.

In a transdisciplinary research process, determining problems involve making fundamental decisions about what aspects are seen as important and what constitutes disputed ground. Furthermore, decisions must reflect the uncertainties in the knowledge surrounding the problems. These challenges can be addressed by restructuring problems and correcting assumptions in the course of research. As of such, transdisciplinary research requires a research design that is basically recursive.

A key task of transdisciplinarity is to address scientific and societal interface, implying that the role and image of science in society matters, as does the conceptualization of society in science. However, persisting conventions of these roles, images and conceptions are sometimes in conflict with the goal of transdisciplinary research in addressing real-world problems which are characterized by a high degree of complexity in terms of factual uncertainties, value loads and societal stakes. If left undisputed, these conventions often lead into dead-lock scenarios and false expectations in transdisciplinary practice.

Community Partnership

Islam is one of only a few religions in the world with a high degree of emphasis on the role of the community in the social processes of life. As the Quran mentions, “And hold fast, all together, by the rope which *Allah* (stretches out for you), and be not divided among yourselves; and remember with gratitude *Allah's* favor on you,” (Al- Emran: 103). The phrase *Ummah Wahida* in the Quran (“One Community”) refers to the entire unified Islamic world. What make Islam unique with regard to its outlook on the community is that the community (*Ummah*) in Islam is not founded on ethnicity, nationality, locality, occupation, kinship, or special interests. This holistic view of Islam regarding the community is in line with the holistic view that sustainable development holds of society and the sectors comprising it.

One of the most important aspects of sustainability in the context of a university is to ensure that the university’s knowledge and expertise are freely-accessible to the community. University academicians, researchers and students alike can all play important functions in spreading knowledge and expertise beyond university walls. They can impart on the community the skills needed to solve their problems while simultaneously exposing them to new ideas and innovations. Additionally, such efforts will assist the university in strengthening its ties with the communities surrounding it.

According to Rahman²³ (2008), Islam states that “Knowledge sharing is an essential influence on the success of any knowledge management initiative.” The importance of knowledge sharing is well-reflected in Islamic thoughts and also in the *Quran* (Surah Al-Alaq: 1-5) which states the importance of knowledge and stresses on the obligation of every Muslim to seek, teach and share knowledge through systematic ways for divine objectives.

As pointed out by Mohd Nor²⁴ (2005), the culture of knowledge-sharing among Muslims is demonstrated in the process of *dakwah*. Islam recognizes the concept of sharing beneficial knowledge via the preaching of the *dakwah* which is a great *Ibadah* (worship) toward *Allah*. The practice indirectly motivates followers to spread knowledge between colleagues in the community, including at the workplace in order to attain the recognition of *Allah* as the ultimate reward for the sharing of knowledge (*dakwah*).

Coincidentally, an important step in bridging communities to universities is the concept of Indigenous Knowledge. According to UNEP, Indigenous Knowledge (IK) can be broadly defined as the body of knowledge that an indigenous (local) community accumulates over generations of living in a particular environment. This definition encompasses all forms of knowledge – technologies, know-how skills, practices and beliefs – that enable the community to achieve stable livelihoods in their environment. A number of terms are used interchangeably to refer to the concept of IK, including Traditional Knowledge (TK), Indigenous Technical Knowledge (ITK), Local Knowledge (LK) and Indigenous Knowledge System (IKS).

As a field, Indigenous Knowledge and practices have in past decades seen a steady decline in popularity in a world that is fixated on laboratory statistics, chemical engineering and intensive undertakings of modernization. Stereotypes exist regarding Indigenous Knowledge and practices as a field of pseudo-science that is concerned with shamanism, witch doctors and faith healings as opposed to modern medication - and where culture is concerned, as a ‘backward’ collage of rituals and practices that conflict with modernization efforts.

However, when Indigenous Knowledge is successfully integrated into the fabric of modern society, it is able to contribute significantly to the richness of a society, giving it history and a sense of identity in a world whose lines are increasingly blurred by rapid globalization and ongoing rigorous endeavors at separating Indigenous Knowledge from secular mainstream knowledge. In addition to this, the incorporation of Indigenous Knowledge into our daily life might even edify and further strengthen modern practices and aspects of society to our advantage. In such an event, universities can act as an ideal platform for researchers to combine Indigenous knowledge and the modern sciences for the greater benefit of humanity.

²³ Rahman (2008). *Inspiring and Encouraging Organizational Knowledge Sharing Through Religion*. World Congress of Muslim Librarian & Information Scientists

²⁴ Mohd Nor (2005). Developing knowledge ecology through religious understanding. *International Conference on Knowledge Management (ICKM) 2005*.

In addition to the above matter, the issue of how to enable universities to better contribute to innovation processes has become an important issue in the international agenda. Transferring the results of university research to industries may take several forms and can thus be achieved in different ways. i.e. patenting, licensing, spin-off firms, etc. Although the transferring of results from academic research into the industry is widely accepted as a crucial contributing factor for industrial growth and competitiveness, this is nonetheless not an effortless or easy linear process of direct knowledge transfer from academia to the industry.

The Way Forward

As was argued in earlier sections of this paper, although universities can act as advocates in championing sustainability, the conventional structures of universities seem to be the main barrier in actual implementation of sustainability within a university. For this reason, a potential solution may be to create a multidisciplinary approach in which different sectors of the university can act and cooperate with each other toward the cause of sustainability.

The lack of a holistic sustainability framework is another important obstacle impeding sustainability integration at a university. This framework should be fully supported by a university's senior officials and be created through a series of discussions with academicians and experts from various sectors in the university. Such a framework should contain the necessary elements for sustainability mainstreaming within the different sectors of a university and suggest appropriate action plans to drive the agenda forward.

Insufficient funding has often been blamed as a major barrier against sustainability implementation at a university. It is obvious that approximating adequate budgets for multidisciplinary researches and activities require a great amount of reshuffling with regard to budget writing. Although this problem is inevitable, perhaps apart from a university's regular source of funding, new external sources of financing should also be considered. There are many institutions or organizations around the world that fund sustainability related projects and research within universities. These organizations should be approached and a new chapter in collaboration with external funders opened.

Apart from the two major groups of academicians and students, a university also consists of several different types of administrative staff and sectors. Directing these employees toward sustainability is also a major challenge in implementing sustainability into the texture of a university. It is necessary therefore to justify how sustainability can be accommodated into the current administrative systems of a university with the least amount of disturbances to the original framework of the university. This would entail overcoming the bureaucracy found in administrative sectors and reorienting them toward the university's framework of sustainability. Such reorientation would encompass a wide array of activities ranging from the changing of the selection criteria for new employees to the way

these employees are to be evaluated and ranked. Understandably, this will also affect the rewarding systems of university employees as well.

Monitoring and Evaluation (M&E) are an integral part of any project cycle management. M&Es must be a continuous process, right from the start of the project to the very end – this is crucial to determine how well a project is in meeting its targets and the overall goal. M&E is sometimes extended to include a short post-project period beyond the completion of the final project report and external review. Additionally, good monitoring alerts project managers to emerging problems and provide valuable feedback to project planners, financial partners and implementers. The auditing tool used in the auditing process fully depends on the purpose of the audit being carried out. For this matter, the objectives and scope of the audit should be well defined before the audit takes place. Certain elements such as financial limitations are deciding factors on how deep or detailed the audit should be. The expertise of those conducting the audit should also be a matter of high consideration as well - on the other hand, there should also be a rough expectation of how cooperative the audited entity will be with the auditors. Since the auditing process requires massive data collection, bilateral cooperation is of vital importance.

Islam requires that Islamic nations (the *ummah*) collectively focus their attention on implementing science and technology in creating a new Islamic civilization. By so doing, the *ummah* can play a role in stopping the inequity, dissonance and breakdown existing in human life encompassing the social, economic, cultural, and political. On a holistic level, this mission is in line with the concept of sustainable development and can be pursued by universities via their existence as centers which disseminate knowledge. As centers of excellence, universities also function as think tanks, and research centers through which the Islamic perspective on science and technology can be advocated. This would certainly assist in enabling Islamic societies to once again rise and find their historic position within the scientific, economic and political contexts of today's world. As reiterated by Prophet Muhammad: "The best form of worship is the pursuit of knowledge."

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نحو صياغة الأصول النظرية للحسبة العلمية في الإسلام: دراسة في المفهوم، وأساسه وشروطه ونماذجه

التمهيد

لم يكن إسهامات الحضارة الإسلامية مقتصرًا على مجال المعرفة العلمية البحتة، بل امتد كذلك إلى تشييد المؤسسات التي تضمن إنتاج تلك المعرفة واستعمالها وفق ما تقتضيه قيم الإسلام في سد حاجيات المجتمع في مختلف مراحل تطوره. إن إسهام المسلمين في هذا الجانب اتسع ليشمل كذلك إدارة التعليم والمعرفة وتحديد السياسات العملية لخدمة المجتمع ومقاصده. يمثل جهود المسلمين في تأسيس مؤسسة الحسبة أحد الجوانب هذا الإسهام. لقد اتجه الباحثين إلى دراسة هذا الجانب خاصة الذي كان اهتمامهم موجه إلى مجال السياسة الشرعية حيث يحتل موضوع الحسبة موقع المركز. التمعن النظر في المؤلفات العلماء في مباحث الحسبة، يستنتج أنه حصر مجال الحسبة في المجال السياسي والإقتصادي فحسب أمر غير سليم. فالحسبة كما تناولتها مؤلفات المتقدمين والمتأخريين تتسع لتشمل كل الجوانب التي تكون حياة العمران سواء تعلق ذلك بالفرد أو جماعة. وهذا البحث يحاول بيان جانباً من شمولية الحسبة للعلم ومؤسساته وإدارتها، وهي المجالات التي أبدعوا المسلمون وطورها لضمان الجودة في التعليم والتربية وفق ما يقتضيه الدين. إن الرجوع إلى موضوع الحسبة العلمية في التاريخ الإسلامي يعني العودة إلى الجذور الدينية للإبداع، وهي الأصل التي تحاول الدراسات المعاصرة إبعادها بكل الوسائل دفاعاً عن نموذج الناقص الذي يسمونه العلمانية. يعتمد الباحث على قراءة وتحليل نصوص مؤلفات الحسبة التي تخص مجالات العلم ومؤسساته، ثم يتم استخراج جملة من التصورات والضوابط والقواعد العملية ونماذج في إدارة المؤسسات العلمية وفق منظومة الحسبة العلمية. يتطلع الباحث إلى وضع تعريف للحسبة العلمية، وتحديد مجالاتها، ووسائلها، ومعاييرها، وتطبيقاتها على المؤسسات العلمية.

لا شك أن كل ما أنتجه المسلمون من العلوم والمؤسسات تعود جذورها إلى مصادر الوحي، فالعلوم الإسلامية كلها؛ شرعية منها أو الإنسانية أو الطبيعة يعود أصلها إلى تلك المصادر العليا. والحسبة العامة أو العلمية لا تنفت من هذا الحكم، فهي كذلك صادرة منها، فالآيات التي تحث على "الأمر بالمعروف والنهي عن المنكر" هو اللب الذي يشكل ولاية الحسبة العامة. أما الحسبة العلمية التي نسعى إلى إخراجها وفق شرط التخصيص فهي كذلك تدخل ضمن تلك المأمورات والمنهيات مع وجود آيات كثيرة أخرى تبرز اتجاهه التخصصي، ونعني بذلك ممارسة الحسبة على مجال العلم وبالعلم التخصصي. ففي القرآن الكريم جاء خطاب محاسبة أعمال قدرات الذهنية والإدراكية والعقلية للإنسان مباشراً في الآيات: ﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾ (الإسراء: 36)، "أي ولا تتبع ولا تقتف ما لا علم لك به من قول أو فعل، وحاصله يرجع إلى النهي عن الحكم بما لا يكون معلوماً، وهذه قضية كلية يندرج تحتها أنواع كثيرة".¹ وقال ابن عباس فيما ذكر فخر الدين الرازي (ت. 606هـ) في تفسيره لمعنى الآية: "لا تشهد إلا بما رأته عينك وسمعته أذناك ووعاه قلبك"². وكذلك في قوله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ﴾ (الحجرات: 12)، وفي الحديث: "إياكم والظن؛ فإن الظن أكذب الحديث".³ ولقد ضمن القرآن الكريم مجموعة من المفاهيم تدخل في تشيكل الأصول النظرية للحسبة العلمية. تشمل هذه المجموعة كل من: البرهان، السلطان، العلم، القوة، الحكمة، البينات، الأمانة، المقدار، الميزان، الإحسان، المعروف، الإصلاح، الرقابة، الحساب... وغيرها من المفاهيم المفتاحية التي تنتمي إلى جنس هذه المجموعة التي تصب على تصنيف الفعل الإنساني. وهذا خلافاً لما ذهب إليه أحمد صبحي منصور حين ادعى أن الحسبة "ليست من مصطلحات القرآن ولم ترد فيه مطلقاً مع أن المادة "حسب" ومشتقاته و"يحاسب" ومشتقاته وردت في عشرات الآيات القرآنية (100 آية قرآنية) الذي هو خلاصة الإسلام، وإنما ينتمي هذا المصطلح إلى حضارة المسلمين وجاء استجابة لظروفهم

¹ فخر الدين الرازي، التفسير الكبير (لبنان: دار الفكر، ط1، 1981)، ج20، ص208.

² الرازي، التفسير الكبير، ج20، ص209.

³ رواه البخاري في صحيحه برقم (6066) ومسلم في صحيحه برقم (2563) من حديث أبي هريرة، رضي الله عنه.

الإجتماعية والسياسية".⁴ فالمؤسسات الإسلامية عموماً دائماً وأبداً تسعى إلى تحقيق أهداف الإجتماعية لأن مفهوم الجماعة والحفاظ على كيانها وقوتها من المحاور الكبرى التي اعتنى بها الإسلام، لكن مع ذلك تبقى غايتها القصوى هي خدمة الدين، ولذلك يصبح التوقف عند ظروف الإجتماع وحدها في تفسير جذور مؤسسة الحسبة أمر غير سليم، وهذا علاوة على ما يقدمه القرآن من المفاهيم المفتاحية والنوظم التي شكلت أصول الحسبة وأطرها الكلية، ووسائلها العمية.

قبل بيان ما تعنيه الحسبة العلمية لا بد من الوقوف قليلاً عند تعريف بالحسبة العامة التي بدأ المسلمون الإهتمام وتأليف فيه منذ القرون الأولى في تاريخ الأمة الإسلامية، والتي كان موضوعها عند علماء الحسبة "التحدث في الأمر والنهي والتحدث على المعاش والصنائع والأخذ على يد الخارج عن طريق الصلاح في معيشتة وصناعته"⁵ واعتبرها طاش كبري زاده (ت. 968 هـ) علم ينظر في "أمور أهل المدينة بإجراء ما رسم في الرياسة الإصطلاحية ونهي ما يخالفها، أو بتنفيذ ما تقرر في الشرع من الأمر بالمعروف".⁶ أما حسن القنوجي، فقد عرف الإحتساب بأنه "علم باحث عن الأمور الجارية بين أهل البلد من معاملاتهم التي لا يتم التمدن بدونها من حيث إجرائها على قانون العدل بحيث يتم التراضي بين المتعاملين وعن سياسة العباد بنهي المنكر وأمر المعروف بحيث لا يؤدي إلى مشاجرات وتفاخر بين العباد بحسب ما رآه الخليفة من الزجر والمنع ومبادئ بعضها فهي وبعضها أمور استحيائية ناشئة من رأي الخليفة، والغرض منه تحصيل الملكة في تلك الأمور وفائدته إجراء أمور المدن في المجاري على الوجه الأتم".⁷ فالمتعمق في هذه التعاريف أو الأخرى التي لم يتم ذكرها يرى أنها تحمل مجموعة من المفاهيم المفتاحية التي تؤطر الأطر النظرية للحسبة، وهذه تتمثل في: علم، والمدينة، والشرع، والمعروف، والصنائع، المعاش، والرياسة، والمنكر، وهو كلها تندرج في أحوال المعنوية والمادية للإنسان المسلم ضمن العمران البشري.

⁴ أحمد صبحي منصور، الحسبة دراسة أصولية تاريخية (القاهرة: مركز الحراسة للنشر والخدمات الصحفية، ط1، 1995)، ص8.

⁵ أحمد بن علي القلقشندي، صبح الأعشى في صناعة الإنشاء، تحقيق: د. يوسف علي طويل (دمشق: دار الفكر، ط1، 1987)، ج4، ص38.

⁶ طاش كبري زاده، موسوعة مصطلحات مفتاح السعادة ومصباح السيادة في موضوعات العلوم، تحقيق: علي دحروج (مكتبة لبنان الناشرون، ط1، 1998)، ص87.

⁷ صديق بن حسن القنوجي، أنجد العلوم، أعده: عبد الجبار زكار (دمشق: منشورات وزارة الثقافة والإرشاد القومي، 1978)،

مما لا شك فيه أن الحسبة العلمية التي حاولنا إبراز إتجاهها في هذا المقال لا يكون إلا فرعاً أساسياً في الحسبة العامة التي من خصائصها الشمول والتوسيع والضم وذلك كونها تقوم على أحكام كلية وتنظر في مجالات عامة. لكن رغم ذلك فدلالة "فعل" حسب تسمح بل تأكيد من نشاط الحسبة إلى مجالات أكثر تعقيداً، فهو يجمع بين جملة من المعاني منها: العد والحساب، وطلب الأجر والثواب من الله والاكتفاء به، وحسن التدبير في الأمور والنظر في مآلاتها، والإنكار، والاختبار والسبر.⁸

إن الشروع في التخصيص في هذا الموضوع لم يكن موضوعاً جديداً كفكرة عامة، فالذي يطلع على ما كتبه الماوردي (ت. 450هـ) والفراء (ت. 458هـ) في "الأحكام السلطانية" باب الحسبة يدرك جيد حضور هذا الوعي العلمي الدقيق عندهما من خلال الإجابات التي عرضها لأسئلة جد دقيقة تدخل في التأسيس الأصولي لعلم الحسبة. فتميزهما بين "المحتسب" و"المتطوع" في تسع أوجه من الفروق، أهمها حق المحتسب في الإجتهد في العرف دون الشرع،⁹ ومقارنته بين ولاية المظالم والحسبة...¹⁰ كلها تمهيدات أصيلة في اتجاه صياغة هذا التخصيص في الحسبة العامة. وينظم إليه كذلك ابن تيمية (ت. 728هـ) حين أشار إلى أن المحتسب له "من الأمر بالمعروف والنهي عن المنكر مما ليس من خصائص الولاية والقضاة وأهل الديوان، ونحوهم".¹¹ وكذلك القنوجي في تعريفه حين قال: "وهذا العلم من أدق العلوم ولا يدركه إلا من له فهم ثاقب وحس صائب إذ الأشخاص والازمان والاحوال ليست على وتيرة واحدة فلا بد لكل واحد من الأزمان والاحوال سياسة خاصة وذلك من أصعب الأمور، فلذلك لا يليق بمنصب الاحتساب إلا من له قوة قدسية مجردة عن

⁸ انظر: محمد كمال الدين إمام، أصول الحسبة في الإسلام: دراسة تأصيلية مقارنة (القاهرة: دار الهداية، ط 1، 1986)، ص 14؛ إدريس محمد عثمان، الحسبة في النظام الإسلامي: أصولها الشرعية وتطبيقاتها العملية (رسالة ماجستير غير منشورة)، ص 61-62.
⁹ أبو يعلى محمد بن الحسين الفراء الحنبلي، الأحكام السلطانية، صححه: محمد حامد الفقي، ص 285؛ أبو الحسن علي محمد بن حبيب الماوردي، الأحكام السلطانية والولايات الدينية، تحقيق: أحمد مبارك البغدادى (الكويت: مكتبة دار القتيبة، ط 1، 1989)، ص 315-316.

¹⁰ الفراء، الأحكام السلطانية، ص 287.

¹¹ تقي الدين أحمد بن تيمية، الحسبة في الإسلام، تحقيق: سيد محمد بن محمد سعدة (الكويت: مكتبة دار الأرقم، ط 1، 1983)، ص 16.

الهوى".¹² ما قام به هؤلاء والآخرين من العلماء أمثال حاجي خليفة (ت. 1068هـ) ، محمد علي بن علي التهانوي (ت. 1158هـ) هو نقل الحسبة من مجرد فعل وموقف إنسان مسلم من وضع يخالف تعاليم الدين عقيدة وشريعة وأخلاقاً إلى علم مستقل له من شروط التكوينية ما للعلوم الأخرى المتداولة في العالم الإسلامي سواء كانت تنتمي إلى مجموعة العلوم شرعية، أو علوم العمران البشري أو علوم العمران الطبيعي. لكن مع ذلك تبقى بعض الصعوبات واردة في معرفة جزئيات أخرى حول تطور الحسبة إذا ما أخذنا بعين الاعتبار مواقف علماء الآخرين كأمثال ابن خلدون (ت. 808هـ) الذي لم يعطى موضوع الحسبة حقه في التوسيع والتطوير ودفعه إلى مستوى أعلى بإدراجه في قائمة العلوم التي أرخ لها ومناقشة نظريتها وأسسها، ومجالاته وعلاقته بالعلوم الأخرى الشرعية والعمرانية على سواء، وأثرها في نمو العلوم وتوجهاتها العملية على غرار العلوم الأخرى. لقد اكتفى ابن خلدون بعرضها في ما لم يزد عن سبعة عشر سطر في كلامه عن "الخطط الدينية الخلافية" نسبة إلى نظام الخلافة¹³ في حين نجد أنه يعقد فصولاً كاملة لأشباه المعارف كـ "السحر والطمس" و "أسرار الحروف". وأما مؤرخ للعلوم العثماني، طاش كبري زاده، فقد اعتبر الإحتساب علماً، لكنه أشار إلى أن علم السياسة المدينة اشتمل على بعض لوازم منصب الحسبة، وهو السبب الذي اعتبره وراء عدم توفر تأليفاً صنف خاصاً بالإحتساب.¹⁴

تظهر الحسبة العلمية، مقارنة إلى الحسبة العامة التي كثيراً ما يغلب عليها الطابع الفقهي في تناول المسائل، والتي تتجه إلى مراقبة الأنشطة الحياتية العامة التي يقوم بها الإنسان المسلم فرداً وجماعة لسد حاجاته في المعيشة وتوابعها، مجال أكثر تعقيد لإدارته لأن الحاسب فيها يحمل شروط إضافية تجعله أكثر وعياً ومعرفة ودراية بتلك المجالات العلمية التي يحتسب عليها. إذا الفرق الأساسي بين الحسبة العامة والحسبة العلمية هي تلك الشروط العلمية والتقنية التي تحمل على المحتسب فيها حتى يؤدي دوره وفق مقاييس الإتقان والإحكام والفعالية. كما أن الحسبة العامة تسعى إلى طرد كل

¹² القنوجي، أبجد العلوم، ص 26.

¹³ ابن خلدون عبد الرحمن، المقدمة، تحقيق: عبد السلام الشدادى (الدار البيضاء: بيت الفنون والعلم والآداب، 2005)، ج 1، 379-380.

¹⁴ طاش كبري زاده، موسوعة مصطلحات مفتاح السعادة ومصباح السيادة في موضوعات العلوم، تحقيق: علي دحروج (مكتبة لبنان الناشرون، ط1، 1998)، ص 87-88.

المنكرات في حياة المسلم الفردية والجماعية، فكذلك الحسبة العلمية فهي تسعى إلى تطهير مجال العلوم وتطبيقاتها من مخالفات إعتقادية، تصورية، تربوية، تقنية، عملية ممارستية، إستعمالاتية، أو توظيفية.

ثانياً: شروط ممارسة الحسبة العلمية

أ. العقيدة الصحيحة

إن الذي يجعل الحسبة العلمية مختلفة عن غيرها من التنظيمات العلمانية اللادينية أو التي يسمونها "مدنية" تقيّة وتمويهها هو ارتباطها بالعقيدة الدينية ونظامها وأحكامها ومقاصدها. ولهذا السبب يكون أو شرط تنبني عليه هو تحقيق الوعي والمعرفة والتأسي بالجانب العقيدة، وأصل ذلك كما قال ابن تيمية: "أن تعلم أن جميع الولايات في الإسلام مقصودها أن يكون الدين كله لله وأن يكون كلمة الله هي العليا. فإن الله سبحانه وتعالى إنما خلق الخلق لذلك، وبه أنزل الكتاب، وبه أرسل الرسل، وعليه جاهد الرسول (ﷺ) والمؤمنون".¹⁵ وقاعدة هذا الأصل هو تحقيق الإيمان التركيز على تنميته لأن الشرط الأكبر في أداء الجيد لهيئة الحسبة العلمية. وهذا الإيمان كما أشار إلى ذلك الميداني "هو الركن الأساسي الذب بدأ به الإسلام به في تكوين شخصية المسلم، لأنه هو الجذر الأول في بناء شخصيته، وهو العنصر الأساسي المحرك لعواطفه والموجه لإرادته. ومتى صحت عناصر الإيمان في الإنسان استقامت الأسس الأساسية الكبرى لديه، وكان أطوع للإستقامة على طريق الحق والخير والرشاد، وأقدر على التحكم بأنواع سلوكه، وضبطها فيما يدفع عنه الضر والألم والمفسدة، العاجل من كل ذلك والآجل، وفيما يجلب له النفع واللذة والمصلحة العاجل من كل ذلك والآجل"¹⁶

وإلا أصبح الأمر لا أصالة فيه ولا فائدة أن تنسب تلك الخطية أو الولاية إلى الإسلام. لماذا يكون شرط العقيدة هو الأساس للحسبة العلمية بصفة خاصة؟ إن الناظر في حياة العمران البشري يجد أن المجالات التي يكون من اهتمام الحسبة والمتنسين إليها هي التي يكون فيه النسبة المتوقعة لحدوث الأضرار على الإنسان مرتفعة. فاللذين يقعون أو يمارسون أو يسببون تلك الأضرار لا شك

¹⁵ ابن تيمية، تقي الدين أحمد، الحسبة في الإسلام، تحقيق: سيد محمد بن محمد بن أبي سعدة (الكويت: مكتبة دار الأرقم، ط 1،

1983)، ص8.

¹⁶ عبد الرحمن حسن حبنكة الميداني، العقيدة الإسلامية وأسسها (دمشق، بيروت: دار القلم، ط2، 1979)، ص31.

أن الكثير منهم تحت ظروف نفسية وروحية مرضية مستعدين للدفاع عن أفعالهم بأي وسائل وبأي ثمن ما دام المقابل المصلحة الخاصة يكون أكبر، فلهذا نجد مثلاً أن المنتسبين إلى الحسبة يغروهم أصحاب الصنائع بأموال والمكتسبات المادية تجعلهم في أقل تقدير أقل فعالية في أداء واجب الحسبة إن لم يرتكبوا المحرمات في الوقت الذي كان المطلوب منهم هو أداء الواجب الديني الذي يحتسب أجره عند الله، وخاصة أن ولاية المحتسب لها درجة عالية من التحرر والإعتماد على النفس، وفجوات الفراغ، وفرص الإنفلات، والخلوة.

إن العامل المانع الأقوم الذي يستطيع مقاومة هذه الظروف المؤثرة على النفوس الضعيفة، والتي ترفع دوافع ارتكاب المخالفة لا يكون إلا العقيدة التي تجعل المحتسب دائماً وأبداً تحت الشعور الحقيقي بمراقبة الله عز وجل، «وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ» (الحديد:4) وفي حديث الإحسان أن رسول الله (ﷺ) قال: « قَالَ مَا الْإِحْسَانُ؟ قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»¹⁷

إن العقيدة التي تشترط على أداء ولاية الحسبة لا تعنى أبداً ذلك "التراث الموروث" من الآباء التي تجعل الإنسان مسلمة نسبة إلا أبويه الذان كانوا مسلمين، مقتصرة على استعاب ساذج لما تدل عليه، قليلة الوعي والمعرفة، وضعيفة التأسى والممارسة، منفصلة عن التفكير والعمل. إن العقيدة التي تدخل في شرط الحسبة العملية لا تكون إلا كاملة حاضرة في شخصية المحتسب كمبادئ وحقائق إلهية يقينية مقدسة، ونظام كوني شامل، وأحكام ثابتة، وعدالة مطلقة، ونظام عمل وإحكام. هذه الشروط لا يمكن للمحتسب أن يجنيها من ذلك "التدين الوراثي"، ولهذا فهو يحتاج إلى التكوين وفق برامج دينية مناسبة تتمكن أن تغرس في شخصيته هذا الفهم الصحيح للعقيدة الإسلامية. وهنا يمكن أن نشري إلى الأمر الذي يسهل تحقيق هذا الشرط هو فهم الوصل والرابط التي تجمع العقيدة ومقاصد الشريعة الإسلامية. فجوهر فعل المنتسب إلى هيئة الحسبة العلمية يجب عليه أن تقدر ويستوعب العلاقات التي تجمع بين الصنائع التي ينظر فيها والحفاظ تلك المقاصد الكلية التي تشمل الدين، النفس وما يتعلق بها من الروح والعقل والعرض، والمال، والكون. إن نجاح هيئة الحسبة العلمية هو مقدر

¹⁷ رواد البخاري، (باب: سؤال جبريل -عليه السلام- رسول الله ﷺ)، رقم الحديث: 48.

بتوجيه الصنائع إلى خدمة هذه المقاصد والحفاظ عليها، فأى مخالفة أو فعل يسبب إضرار بها فلا بد أن يزال ويرفع.

ب. الكفاءة العلمية

وهذه الشروط هي التي تعطي عمل الحسبة مادته الخارجية التي يمكن إخضاعها للتقويم والمحاسبة. الالفت للنظر فيما تركه العلماء المسلمون من التراث حول تحديد مقاييس الخارجية المقابلة للذاتية لاستحقاق ولاية الحسبة في أي مجال يخص حياة المسلمين هو نظام تقدير وترتيب تلك الشروط وفق أصول منطق عمراني متزن كاعتماد على النظام القيم الثلاثي الذي يقوم على الضروري والحاجي والتحسيني، وهو النظام الذي اعتمدت عليه نظرية المقاصد كثيراً في أصول الفقه. كما تمكن العلماء المسلمين من وضع نظام الأفضلية الذي يعتمد على تحديد المتغير الحاسم في مجال معين من الحسبة، ثم يقيم المعني وفقه، فالذي يتوفر ذلك الشرط يُقدّم على غير، وفي حالة تكافؤ يلجؤون إلى وسائل الحسم الأخرى كالقرعة. هذا النظام الأفضلية نجده واضحاً على سبيل المثال في كتاب العز بن عبد السلام (ت. 660 هـ) في كلامه عن "في من يُقدّم في الولايات".¹⁸ فقد استهل عبد السلام تحديده لمقاييس الحسبة في تحديد الرجل الكفو لقيام بالولايات باعتبار متغير "المعرفة" وفي نظام الأفضلية يجب أن يعين "الأعرف"، لهذا قال: "يقدم في كل: الأعرف بأركانها، وشرائطها، وسننها، وآدابها، وسائر مصالحها، ومفاسدها، مع القدرة على جلب مصالحها، ودرء مفاسدها. فإن استوى اثنان في مقاصد الولايات أُقرع بينهما. وقد يقدم بغير قرعة".¹⁹

ت. مهارات الإدارة والتوجيه

كثيراً مما يعتقد بناءً على ما تعرضه كتب والبحوث حول الحسبة في إطار مركز يقوم على مبدأ "المراقبة" والدفع للظور الظاهر وفق طرق التي وضعها الشرع الإسلامي، لكن الناظر المتمعن لهذا العرض يجد أن ثمة دور آخر لا تقل أهمية يجب على الحسبة العلمية أن تؤديه، وهو الإدارة والتوجيه،

¹⁸ العز بن عبد السلام، الفوائد في اختصار المقاصد (القواعد الصغرى)، تحقيق: إياد خالد الطباع (بيروت: دار الفكر المعاصر؛

دمشق: دار الفكر، ط1، 1996)، ص80-85.

¹⁹ العز بن عبد السلام، الفوائد في اختصار، ص80.

وهو الدور الذي يعني مباشرة بكيفيات حصول وأداء والقيام بالصناعات، والمقاصد العمرانية التي تتجه إليها لخدمة الإنسان. وهذا التوجه يتمشى مع الدلالة اللغوية للجذر "ح-س-ب" ففي لسان العرب لابن منظور (ت. 711هـ) جاء معنى "لَحَسُنُ الحِسْبَةُ في الأمر" بمعنى "حَسَنُ التدبير النَّظَرُ فيه"²⁰ وكذلك في القاموس المحيط للفيروزبادي (ت. 817هـ).²¹ وهذا كله ينصب على عملية التخطيط وممارسة الإشراف، وهي كلها أدوار تعكس وتفسر درجة الإلتقان والإحكام في أداء ولاية الحسبة العلمية. وأهميته تتجلى بوضوح في النتائج التي يتحصل عليها في تقليص حالات المخالفات ودرجة الأضرار التي كثيراً ما تقع بغير قصد أو عن جهل بما تقتضيه الصناعات من مآلات لا يعرفها إلا صاحب معرفة راسخة في ذلك المجال، وهذا يكون الحالة تنطبق على المجتمع التي تكون فيه حالة الديانة صحية وقوية بصلاح الإنسان بقوة عقيدته وسلامة فكره واستقامة سلوكه.

ثالثاً: المجالات التطبيقية للحسبة العلمية

إن الحسبة العلمية هي التي يقوم من خلالها المحاسب بالأمر بالمعروف والنهي عن المنكر على مستوى أعلى من الحياة الاجتماعية البسيطة إلى الحياة الفكرية والعلمية وكيفية ممارستها والإستفادة من تلك العلوم، سواء تعلق ذلك بالعلوم الشرعية والعلوم العمران البشري والعلوم العمران الطبيعي، وهي ثلاث مجالات العلمية التي تنصب عليها "الحسبة العلمية".



²⁰ محمد بن مكرم بن منظور، لسان العرب (بيروت: دار صادر، ط1)، مادة: حسب، ج1، ص314..

²¹ مجد الدين محمد بن يعقوب الفيروزبادي، القاموس المحيط، تحقيق: مكتب تحقيق التراث في مؤسسة الرسالة بإشراف محمد نعيم

العرقسوسي (بيروت: مؤسسة الرسالة، ط7، 2003)، مادة: "حسب"، ص74.

لقد ذكر الفراء ثلاث مقاييس أساسية تعتمد عليها الحسبة المتجهة إلى أهل الصنائع في الأسواق وهي ذاته يمكن الإعتماد عليها المجالات الأخرى التي تخضع للحسبة العلمية، وهذه تتمثل في: الوفاء والتقصير، الأمانة والخيانة، الجودة والرداء،²² وهذه الشروط لتأملناها جيداً وجدناها شاملة وجامعة لأنها يقوم على ثلاث عناصر هي: العلم، والحال، والعمل.

رابعاً: قواعد في الولاية الحسبة العلمية

إن الحسبة العلمية كما مارسها المسلمون في تاريخ حضارهم تبدو رسالة دينية إجتماعية وعلمية متكاملة الجوانب. فلو أخذنا على سبيل "الحسبة على الفصادين" أي الذين يحاولون علاج آلام الناس من خلال ممارسة الفصد، وهو كما عرفه القنوجي (ت. 1307هـ) "علم باحث عن كيفية آلات الفصد ومعرفة أنواع العروق ومعرفة ما يخص كل مرض من فصد العرق مخصوص"²³ تجد أن كتب أشارت إلى جملة الشروط يكون الوقوف عندها بمثابة تحقيق مقاييس الأحكام في أداء تلك الوظيفة. هذه الشروط تتكون من:

1. **العلم والمعرفة:** وهي حصور العلم بتشريح الأعضاء والعروق والعضل والشرابين، ويشار إلى درجة ذلك العلم ومستواه، بحيث أن في هذا المجال يبدو أن يجب أن يكون أكثر تدقيق وتمكن لأنهم يشترطون كذلك معرفة "تراكيب وكيفياتها".²⁴ لا يكتفي عمل المحتسب من مراقبة توفير الشروط اللازمة لأداء أي صناعة بل كذلك يقدر جملة من **إرشادات عملية تعليمية** تساعد المهتمين بتلك الصناعة من تنمية معارفهم وتطوير مهاراتهم لأداء تلك الوظيفة حين تتحقق مقاييسها المعتمدة. بالرجوع إلى المثال الذي ذكرناه وهو "الفصادين" نجد أن المحتسب يرشد الراغبين في تعلم الفصد إلى إدمان فصد ورق السلق حتى تستقيم يده أي تكسب المهارات المطلوبة.²⁵

²² الفراء، الأحكام السلطانية، ص302.

²³ صديق بن حسن القنوجي، أجد العلوم، أعده: عبد الجبار زكار (دمشق: منشورات وزارة الثقافة والإرشاد القومي، 1978)، ج2، ص389-399.

²⁴ انظر: عبد الرحمن بن نصر الشيرزي، **نهاية الرتبة في طلب الحسبة**، إشراف: محمد مصطفى زيادة (القاهرة: مطبعة لجنة التأليف والترجمة والنشر، 1946)، ص89.

²⁵ انظر: الشيرزي، **نهاية الرتبة**، ص89.

تعدى مقاييس الحسبة العلمية في المثال المذكور إلى خارج دائرة تلك الصناعة ذاتها إلى الحفاض على ملكات ومهارات الذي يمارس تلك الصناعة، وفي هذه الحالة تفرض إملاءات الحسبة العلمية

إجراءات وقائية تتمثل في عدم سماح "للفاصد" أداء وظائف مهنية أخرى قد تؤثر على أداء يده وقوة شعورها للعروق. ولهذا "ينبغي للفاصد أن يمنع نفسه من عمل صناعة مهنية تكسب أنامله صلابة وعسر الحس لا يتأتى معها نبش العروق؛ وأن يراعي بصره بالأكحال المُقَوِّية له والأيارجات، إن كان ممن يحتاج إليها".²⁶ إن كثير من الصناعات الحرف لها أثر مباشر على المجتمع وتركيبته البشرية، ففي هذا الجانب على المحتسب أن ينظر كذلك إلى قدر مراعات المستفيدين وحاجاته وأحوالهم في المجتمع حين تقدم لهم تلك الصناعات والوظائف والخدمات، ففي مثال "الفصاد" فلا يسمح له أن "يفصد عبداً إلّا بإذن مولاه، ولا صبياً إلّا بإذن وليّه، ولا حاملاً ولا طامثاً".²⁷

2. الحالة النفسية لصاحب الصناعة : إن مراعاة أحوال أرباب العلم والصنائع والمهنيين من الشروط الأساسية التي تكفل الأداء المحكم للصناعة، فكثيراً من الإخفاقات التي تأتي على هذا المجال من النشاط الإنساني قد تعود أسبابه إلى تلك الأحوال التي يعيشها أو تؤثر عليه هو لا يشعر بها إما سلباً أو إيجاباً. لقد أدرك أصحاب الحسبة العلمية إلى هذا الجانب، وجعلوا الشروط النفسية المناسبة لأداء صناعة ما من مقاييس ذلك النمط من الحسبة ومن أهدافها التأكد من توفره باستمرار. وهذا الشرط كذلك كان واضحاً في مثال "الفصاد"، بحث لا يسمح له أداء وظيفته تحت الظروف النفسية السلبية، وقد أشار ذلك الشيرزي في قوله: " وألّا يفصد وهو مترعجُ الجَنانِ ".²⁸ بعد العوامل النفسية فلا بد أن تكون مراعات لظروف الخارجية التي تحيط بممارسة الصناعة، فالأحوال النفسية السلبية قد يكون أصلها تلك الظروف الخارجية عن العمل وظروف أدائه، فلهذا السبب قدرج أصحاب الحسبة العلمية

²⁶ الشيرزي، نهاية الرتبة، ص 89.

²⁷ الشيرزي، نهاية الرتبة، ص 89.

²⁸ الشيرزي، نهاية الرتبة، ص 89.

شرط أحوال وظروف مكان العمل ووسائله الآلية والفنية. فالفصاد حسب مقاييس الحسبة العلمية لا يجب عليه أن "يَفْصِدَ إلّا في مكان مُضَيٍّ وبِآلَةٍ مَاضِيَةٍ".²⁹

3. **مواثيق مهنية صناعية:** ولكي تسهل المتابعة والمراقبة تفرض الحسبة العلمية صياغت متعددة ومختلفة باختلاف الصناعات **مواثيق مهنية صناعية** -نسبة إلى الصناعة أو المهنة- تثبت بصفة شرعية تلك المقاييس الضرورية التي يشترط توفرها في ممارسة صناعة ما، وفي بعض الأحيان تعرضها كتب الأقدمين على أسلوب سؤال وجواب يحمل حكماً فقهيّاً.³⁰ وفي مثال "الفاصد" لقد أشار شيرزي إلى نخط من المواثيق التي يمكن اعتبارها "مواثيق الحماية" التي تجعل صاحب الصناعة عن بعد في وقوع في الخطأ الكبير الذي يكون أثر بالغ على المستفيد من صناعته، ويقترح خطوة الحماية بمراجعة السلطة العلمية العليا، وهم الأطباء في مثال الفصاد، وقال: " بالجملة ينبغي للمحتسب أن يأخذ عليهم العهد والميثاق [ألا يَفْصِدُوا] في عشرة أمزجة، وليحذروا فيها حذراً، إلّا بعد مشاورة الأطباء".³¹ وتابع هذا التحذير سبل من المعلومات حول تلك الأمزجة وآراء الأطباء فيها ومنهياتهم فيها، وأوقاته المناسبة، ومتابعة أحوال المفتصد بعد العملية كالتزام التدرج في الغذاء، ونظام النوم.

4. **توفر المستلزمات الأدوات والمناسبة:** من الدقة الحسبة العلمية كذلك وعيها الكافي بوسائط الصناعات وأدواته وآلاته وقيمة كل واحدة من في تحقيق الإحكام في قيام وممارسة صناعة ما خاصة التي يكون أثرها الإنسان مباشر كالصناعات الطبية التي أخذنا منها المثال للبيان. بل أكثر من ذلك فالحسبة العلمية تبين لصحاب تلك الصناعات الطريقة المثلى للاستعمال تلك الأدوات، وتعلمه عن الأدوات التي تعني نقائص وترشده إلى الأحسن منها، وتبين سبب ذلك الاختيار. وفي مثال "الفاصد" أشار الشيرزي إلى جملة لا باس بها من تلك المستلزمات يعرف قيمتها العلمية الذي يمارس الصناعة،

²⁹ الشيرزي، نهاية الرتبة، ص 89.

³⁰ انظر على سبيل المثال: أبو الحسن علي القابسي (ت. 403هـ)، الرسالة المفصلة لأحوال المتعلمين وأحكام المعلمين والمتعلمين، تحقيق: أحمد خالد (تونس: الشركة لتونسية للتوزيع، ط1، 1986).

³¹ الشيرزي، نهاية الرتبة، ص 89.

وذكر على سبيل المثال: مَبَاضِعُ، كَبَّةٌ من حريرٍ أو خَزٌّ، وبر الأَرْتَبِ، دواء الصَّبَرِ والكندر، نافجة مِسْك وأقراص المسك.³²

5. التحقيق والإمتحان: إن من حرص الحسبة العلمية من تحقيق أهدافها وهي حماية الإنسان من الإستعمالات السيئة للمعرفة العلمية، اعتمادها على وسائل أكثر فعالية في التحقق من مقاييسها لدى أصحاب الصنائع، ومن أمثلة ذلك تصميم وسائل لإمتحانهم للكشف عن مهاراتهم وحجم معرفتهم بتفاصيل العلمية للصناعة الممارسة. ففي مثال "الحجامة" التي هي قرية من "الفصد" لغرض معرفة حذق الحجام يقترح شيرزي على المحتسب أن يمتحه بورقة يلصقها على آجرة، ثم يأمره بشرطها، فإذا نفذ الشرط، استنتج أنه "كان ثقیل اليد سَيِّئ الصَّنَاعَة".³³

6. اعتبار الأعراف السليمة: إن الأعراف في جوابها الإيجابية تدل على تلك الأساليب الحياتية التي يعتقد أصحابها في مناسبتها وفعاليتها وصلاحيتها في أداء وظائف أسرية، إجتماعية، اقتصادية وسياسية. فلهذا السبب فإن اعتبارها في أداء ولاية الحسبة العلمية هو بمثابة اختيار الطرق القرية وأقل تكلفة التي اعتادها الناس في أداء أعمالهم، وهذا الشرط يدخل تحت المبدأ الإسلامي العظيم وهو التيسير.

رابعاً: صور من الحسبة العلمية

أ. التعليم والتربية

لقد أدت الحضارة الإسلامية أدواراً علمية مختلفة في الحفاظ وإنماء، وتمحيص المعرفة الإنسانية، وتمكنت من تحقيق الإسهامات التالية: إكتشاف علوم جديدة كالجبر³⁴ والبصريات،³⁵ والجراحة في الطب،³⁶ وعلم العمران البشري،³⁷ وإسهام في تطوير العلوم الموروثة أو علوم الأوائل كما سماها

³² انظر: الشيرزي، نهاية الرتبة، ص 91-92.

³³ انظر: الشيرزي، نهاية الرتبة، ص 95.

³⁴ أبو عبد الله محمد بن موسى الخوارزمي (ت. 232هـ)، في كتابه "الجبر والمقابلة"

³⁵ أبو علي الحسن بن الحسن بن الهيثم (ت. 430هـ)، "البصريات".

³⁶ أبو القاسم خلف بن عباس الزهراوي (ت. 404هـ)، "التصريف لمن عجز عن التأليف".

³⁷ عبد الرحمن ابن خلدون (ت. 808هـ)، "المقدمة".

المسلمون كالفلك والكيمياء والرياضيات والهندسة، وتصحيح النظريات ونقدها وفق معطيات جديدة حصل عليها المسلمين باستخدام المنهج التجريبي كما حدث في علم الفلك³⁸ والطب،³⁹ وأخيراً تمكن المسلمون إبعاد نمط من المعارف يعتبرها غيرهم علوماً أو "أشباه العلوم" (pseudo-

sciences) بناءً على مقاييس أصولية مبنية على مرجعية الوحي، وهذه تتمثل في "السحر" والكيمياء السحرية" و"أسرار الحروف" و"التنجيم" والمعارف العُرفية الخفية الأخرى التي تندرج إضافة إلى ردّ معارف أخرى تحمل خصوصيات حضارات أخرى لا تتناسب مع الروح الإسلامية كالفلسفة المتجذرة في الألوهيات اليونانية والإغريقية الوثنية وإلى حد ما "المنطق الأرسطي" الذي تمتد جذوره إلى المنبع ذاته، والذي قبل بالرفض⁴⁰ وأُضعِف أثره وضيق مجاله رغم تبنيه من بعض كبار العلماء كأبو حامد الغزالي.⁴¹ بإضافة إلى كل هذا فإن المسلمون شيّدوا مؤسسات التي انحدرت كلها من المؤسسة الربانية المسجد الذي كان أول أمر قام به الرسول (ﷺ) عندما هاجر إلى المدينة.⁴² وهي مؤسسة الأم التي انبثقت منه المؤسسات الأخرى التعليمية والاجتماعية والسياسية والإقتصادية، والإدارية فظهرت المدرسة، والمكتبة، والخزانة، ودار العلوم، والجامعة، وديوان الإنشاء، وبيت المال، والدستور أو الصحيفة، ونظام الوقف، وولاية الحسبة، والقضاء والمستشفى... وكل ما تعلق بمكونات المجتمع والأمة الإسلامية، وهي الحالة التي تناقض تماماً وضعنا الحالي التي تعاني من سقم إيديولوجيات الإستعمارية في الإستغلال والعبودية لغير الله، وتنظيماته المدنية (civil) واللايدينية (secular) المنفصلة عن السماء ومفهوم الخلافة. إنها حالة من تبعية الذل والضياع والضعف والتيه وفقدان الذات وأوصاف أخرى سلبية تنشر ضلالمها على خير أمة الوسط التي كانت يوماً "خير أمة أخرجت للناس" كما نص عليه القرآن الكريم. إن الذي يهمننا هنا ليس مناقشة تلك الحالة المرضية بقدر ما هو سعي لعرض للحالات القوة والوعي ونظام والريادة والصلاح التي عاشتها الأمة الإسلامية

³⁸ راجع على سبيل المثال إسهامات أبو عبد الله محمد بن جابر بن سنان البتاني (ت. 317).

³⁹ لمعرفة تفاصيل أكثر حول إسهامات المذكورة قم بزيارة الموقع الأكاديمي (muslimheritage.com)، فهو ينشر عشرات من الدراسات العلمية القيمة في مختلف المجالات.

⁴⁰ انظر على سبيل المثال: عبد الحلیم ابن تیمیة (728هـ) في كتابه "نصيحة أهل الإيمان في رد منطق اليونان"، و"نقض المنطق".

⁴¹ محك النظر، معيار العلم في فن المنطق، القسطاس المستقيم،

⁴² راجع أحوال التربية والتعليم في عهد الرسول (ﷺ) في: ناجي محمد حسن عبد القادر الأنصاري، التعليم في المدينة المنورة من العام الهجري الأول إلى 1412 هـ (المدينة المنورة: دار المنار للطبع والنشر والتوزيع، ط1، 1993) ص97-138.

في الأزمنة المختلفة من تاريخها بداية من العصر الذهبي الذي كان فيها رسول الله (ﷺ) هو القائد ومن جاء من بعده من الخلفاء الراشدين ومن صلح من بعدهم من الولاة والأمراء السلاطين. لكن قبل أن نعرض أنموذج لإدارة السليمة لشؤون المسلمين في التعليم، يجب أن نشير إلى أن أنماط الإسهامات التي أشرنا إليها لا يمكن أن تتحقق إلا إذا وجد نظام شامل دقيق يدير وينظم البحث العلمي ونشر المعرفة وتداولها في المجتمع بكل أبعاده. فلا يمكن تصوره ذلك الإنجاز دون وجود تلك القاعدة التنظيمية التي تفرزه.

إن الحسبة العلمية في هذا المجال تمثلها مجهودات مختلفة، قد تبدأ بمجرد وصف لأحوال تعليمية وظروفه، ثم نقد اتجاهاته، وقد يصل في كماله إلى بناء نظرية كاملة ووظف نظام عملي تحققها في ذلك الواقع المعني. هذه الخطوات نجدها واضحة المعالم إسهامات ابن خلدون في هذا المجال. بحث في فصل "في تعليم الولدان واختلاف مذاهب الأمصار الإسلامية في طرق"، عرض طرق تعليم الولدان القرآن في العالم الإسلامي وأجرى مقارنة بين المشرق الإسلامي والمغرب الإسلامي (المغرب، الأندلس، وإفريقية)، فوجد أن أهل المغرب دون الأندلس في تعليم الولدان يقتصرون على تعليم القرآن فقط ولا يدرجون إلى ذلك أي شيء من حديث أو فقه أو شعر أو كلام العرب، على خلاف ذلك فأهل الأندلس جعلوا أصل تعليمهم القرآن، لكن أعطوا إهتمام كبير لتعليم القراءة والكتاب من حيث هو. وكذلك أهل المشرق كما ذكر ابن خلدون "فيخلطون في التعليم".⁴³

إن المقياس النظري الذي اعتمد عليه ابن خلدون في وصف هذا الواقع التعليمي في البلاد الإسلامية هو تحصيل الملكات لدى الطلبة، ولهذا أخذ على أهل المغرب طريقتهم لأن حصر تعليمهم في القرآن وحده مع النقائص التعليمية التي ذكرها كعدم الفهم للنصوص لا يساعد في إظهار الملكات وتطويرها لدى الولدان. فراه في المسألة هو اعتماد أصل القرآن في التعليم مع إدراج المواد الأخرى التي تساعد الولدان اكتساب الملكات والمهات تساعدهم للانتقال إلى مرحلة من التحصيل أعلى بأقل معانات وصعوبات. ولهذا السبب نجد أن ابن خلدون قد أشاد بمحاولة أبو بكر بن العربي محمد بن عبد الله (محدث وكاتب من إشبيلية) في كتاب رحلته التي تعتمد على تقديم تعليم العربية والشعر

⁴³ انظر: ابن خلدون، المقدمة، ج3، ص220-223.

على سائر العلوم، ونهى أن يخلط في تعليم الغلمان إلا بشرط توفر "جودة الذهن والنشاط".⁴⁴ ووصف ابن خلدون طريقته بـ "مذهب حسن"، وإن عارضته العوائد التي جعلت المباشرة بتعليم القرآن إثارة لغرض التبرك والتواب، وانتهاز الفرصة لحسن الولد قبل وقوع الآفات والقواطع التي تحيل بينه وبين تعلم القرآن.⁴⁵ إن ما يتعلق بالحسبة العرقية في هذا التحليل هو إثارة ابن خلدون مقياس "الملكة" ومعرقل "العادة". وهي عناصر تشكل مسائل التي تخوض فيها الحسبة العلمية.

المرحلة التالية التي يأخذنا إليه ابن خلدون في موضوع الحسبة العلمية هي مرحلة النقد والتوجيه، وهو ما قام به بالفعل في الفصل الذي ذكرناه أعلاه، وهو الذي عنوانه بـ "في أن شدة على المتعلمين مضرة بهم" وفيه ذكر مسائل دقيقة وفي غالبية أهمية رغم صغر حجمه (أربع فقرات فقط).⁴⁶ لقد تمكن ابن خلدون في هذا الفصل من عرض جملة من مقاييس الحسبة العلمية بصنفين من المفاهيم؛ إيجابية وهي: "انسياط النفس"، و"النشاط"، و"الخلق"، و"معاني الإنسانية"، و"الإجماع"، و"التمدن"، و"العادة"، و"الحمية"، و"المدافعة"، و"صون النفس". وسلبية تتمثل في: "إرهاق الحد في التأديب"، و"سوء الملكة"، و"العسف والقهر"، و"الكسل"، و"الكذب"، و"الخبث"، و"المكر"، و"الخدعة"، و"الخرج". لم يكتف ابن خلدون بمجرد عرض وجهة نظره في هذا الإحتساب العلمي، بل دعمها بالرسالة التي بعثها الرشيد (ت. 193هـ) لمعلم ولده خلف بن الأحمر والتي نصها ما يلي: "إن أمير المؤمنين قد دفع إليك مهجة نفسه وثمره قلبه، فصير يدك عليه مبسوطة، وطاعته لك واجبة. فكن له بحيث وضعك أمير المؤمنين: أقرئه القرآن، وعرفه بالأخبار، وروه الأشعار، وعلمه السنن. وبصره بمواقع الكلام وبدئه، وامنعه من الضحك إلا في أوقاته. وخذه بتعظيم مشايخ بني هاشم إذا دخلوا عليه ورفع مجالس القواد إذا حضروا مجلسه. ولا تمرن بك ساعة إلا وأنت مغتنم فائدة تفيده إياها من غير أن تحزنه، فتميت ذهنه. ولا تمنع في مسامحته، فيستجلي الفراغ ويألفه. وقوم ما استطعت بالقرب والملاينة، فإن أباهما فعليك بالشدة والغلظة".⁴⁷

⁴⁴ انظر: ابن خلدون، المقدمة، ج3، ص223.

⁴⁵ انظر: ابن خلدون، المقدمة، ج3، ص223.

⁴⁶ انظر: ابن خلدون، المقدمة، ج3، ص224-225.

⁴⁷ انظر: ابن خلدون، المقدمة، ج3، ص225.

الخطوة الأخيرة التي شملتها الحسبة العلمية في هذه المسألة جاء على شكل توجيه وتحفيز على الإحكام واستكمال شروطه في طلب العلم. وكان ذلك في الفصل التالي الذي كان موضوعه حول "الرحلة في طلب العلوم ولقاء المشيخة" وأثره على زيادة الكمال في العلم.⁴⁸ وأردف ذلك إلى أن محاكاة والتلقين المباشر تنتج عنه ملكات "أشد استحكاماً وأقوى رسوخاً"،⁴⁹ ويرى أنه "على قدر كثرة الشيوخ يكون حصول الملكة ورسوخها".⁵⁰ كما أن هذه المحاكات تفيد الطالب معرفة المصطلحات في التعليم، وتمييز بينها وبين العلم الحقيقي ذاته، لأن تلك المصطلحات في رأي ابن خلدون ليست إلا "أنحاء التعليم وطرق التوصيل".⁵¹ هذا النموذج من الحسبة العلمية يطلعننا على ثلاث ألوان من العمليات كما عرضناها بتمثيل، وهي: "الوصف والمقارنة لوضع تربوي معين" وهي عبارة عما يسمونه في الاصطلاحات البحث العلمي "دراسة حالة"، ثم ممارسة التنظير وبناء النظم البديلة لمعالجة ذلك الوضع، وأخيراً التحفيز والتوجيه لتحقيق أهداف البدائل النظرية. وقد تكون خطوات عملية أخرى ذكرها ابن خلدون في مجالات أخرى للعمل بمقتضى الحسبة العلمية، لكن نكتفي بهذا القدر الذي يناسب حجم البحث.

أما المثال الثاني الذي عالجها ابن خلدون يخص مسألة "التأليف" التي أثارها في فصل عنونه — "في مقاصد المقاصد التي ينبغي اعتمادها بالتأليف وإلغاء ما سواها".⁵² بحث بعد ما بين أن التأليف عملية طبيعية وضرورية يرتبط بالنفس الإنسانية التي اعتبرها خزانة العلوم البشرية "بما جعل الله فيها من الإدراك الذي يفيدها ذلك الفكر المحصل لها ذلك بالتصور للحقائق أولاً، ثم بإثبات العوارض الذاتية لها أو نفيها عنها ثانياً، إما بغير وسط أو بوسط، حتى يستنتج الفكر بذلك مطالبه التي يعنى بإثباتها أو نفيها. فإذا استقرت من ذلك صورة علمية في الضمير فلا بد من بيانها لآخر، إما على وجه التعليم، أو على وجه المفاوضة، تصقل الأفكار في تصحيحها".⁵³ أقرّ ابن خلدون على طبيعية وجود

⁴⁸ انظر: ابن خلدون، المقدمة، ج3، ص226.

⁴⁹ ابن خلدون، المقدمة، ج3، ص226.

⁵⁰ ابن خلدون، المقدمة، ج3، ص226.

⁵¹ ابن خلدون، المقدمة، ج3، ص226.

⁵² ابن خلدون، المقدمة، ج3، ص204.

⁵³ ابن خلدون، المقدمة، ج3، ص204.

الخلاف بين الأمم في اختيار الوسائط اللغوية في التأليف، وكذا الخلاف الناتج عن اختلاف الملل الذي يؤدي حتماً إلى اختلاف في التأليف حول تلك المسائل التي تخصها، وإن أشارت إلى وجود قواسم مشتركة في دوائر أخرى كالتأليف الفلسفي، والتي لم ينتبه ابن خلدون إلى تباينها، فاعتقد خطأً أن "وأما العلوم الفلسفية، فلا اختلاف فيها، لأنها إنما تأتي على نهج واحد فيما تقتضيه الطبيعة الفكرية، في تصور الموجودات على ما هي عليه، جسمانيها وروحانيها وفلكيها وعنصريها ومجردها ومادتها. فإن هذه العلوم لا تختلف".⁵⁴

لقد عرض ابن خلدون مقاصد التي قال إنها "الناس قد حصروها"،⁵⁵ وهو الأمر الذي يجعلنا نفهم المقصود من تلك المقاصد هي مقاييس عامة، صالحة لأي أمة بغض نظر عن تركيبها الحضاري والثقافي، ينبغي مراعاتها لأنها ينبغي عليها تحقيق الجودة، وهو مقصد من مقاصد الحسبة العلمية كذلك. تتمثل هذه المقاصد التي وصفها بـ "جامعة" فيما يلي: أولها: استنباط واكتشاف علم جديد بأصوله وفروعه ومسائله التفصيلية، مع الحرص على إيصاله بغيره، لتعم المنفعة به، ثانياً: التفهيم والإبانة والتوضيح، ثالثاً: التصحيح بالبرهان والتوثيق، رابعاً: الإتمام والإضافة، خامساً: التنظيم والترتيب والتبويب، سادساً: الجمع وإظهار واستخراج، سابعاً: التلخيص والإختصار والإيجاز.⁵⁶ لم يكتفي ابن خلدون بهذا القطع في التأكيد على تلك المقاييس المتعرف عليه عند الكثير من الأمم، بل أشار إلى أصناف التوالمف التي يجب على الحسبة العلمية أن تضع لها حداً لأنها ليست إلا مظهر من مظاهر الجهل والوقاحة أو كما قال: "فهذا شأن الجهل والقحة".⁵⁷ وهذه تتمثل في "انتحال ما تقدم لغيره من التوالمف أن ينسبه إلى نفسه ببعض تلبيس من تبديل الألفاظ و تقديم المتأخر وعكسه، أو يحذف ما يحتاج إليه في الفن، أو يأتي بما لا يحتاج إليه، أو يبدل الصواب بالخطأ، أو يأتي بما لا فائدة فيه".⁵⁸

⁵⁴ ابن خلدون، المقدمة، ج3، ص205.

⁵⁵ ابن خلدون، المقدمة، ج3، ص206.

⁵⁶ انظر: ابن خلدون، المقدمة، ج3، ص206-208.

⁵⁷ ابن خلدون، المقدمة، ج3، ص208.

⁵⁸ ابن خلدون، المقدمة، ج3، ص208.

وفي ختام فصله حول مقاصد التأليف أكد ابن خلدون أن التواليف التي تفشل في تحقيق تلك المقاييس "ففعّل غير محتاج إليه، وخطأ عن الجادة التي يتعيّن سلوكها في نظر العقلاء".⁵⁹

ب. حماية الدين و"حالة الديانة"

إن الحفاظ على الدين في المجتمع من أهم الواجبات التي يجب على كل مسلم أن يؤدي القسط منه على نسبة القدرة والاستطاعة والعلم والمهارات التعامل مع الناس والدراية والوعظ والنصيحة والنصرة والتعاون، وذلك لأن سلامة ممارسة الدين ودخول تحت شريعته وآدابه تحفظ المجتمع من المشكلات التي تظهر فيه لضعف تمسك الناس بالدين. إن الدين هو بمثابة نظام المناعة الأول والأخير في المجتمع، فالفساد الذي يحدث في العمران البشري فسببه الرئيس ليس إلا بُعد الناس عن تعاليم الدين الإلهي. فلما كان الدين شاملاً لكل مجالات الحياة وإدارتها وأسلوب الصحيح في التفكير والعمل، والتعامل يلزم عن ذلك أن كل المشكلات التي يعاني منها الإنسان فرداً وجماعةً، فحلها الأصلي يعود إلى إقامة الدين. لكن أحوال العمران وتقلباته وسياسة الإنسان غيرت الإتجاه، فاصبح مؤسسة الحسبة تضعف شيئاً فشيئاً بعدما شيدت بتمام في عهد رسول الله (ﷺ) الذي كان (ﷺ) يمارسها بنفسه. فقد وردت كثير من الروايات تبين كيف كان الرسول (ﷺ) بتتبع وتصحيح الأخطاء المتعلقة بالشرك بجميع أنواعه، عن المغيرة بن شعبة قال: «انكسفت الشمس على عهد رسول الله (ﷺ) يوم مات إبراهيم، فقال الناس: انكسفت الشمس لموت إبراهيم، فقال رسول الله (ﷺ) إن الشمس والقمر آيتان من آيات الله، لا ينكسفان لموت أحد، ولا لحياته، فإذا رأيتموهما فادعوا الله، وصلوا حتى تنكشف». ⁶⁰ وكذلك وعن أبي واقد الليثي أن رسول الله (ﷺ) لما خرج إلى حنين مرّ بشجرةٍ للمُشركين يُقال لها ذات أنواطٍ يُعلّقون عليها أسلحتهم فقالوا يا رسول الله اجعل لنا ذات أنواطٍ كما لهم ذات أنواطٍ فقال النبي (ﷺ) «سُبْحَانَ اللَّهِ هَذَا كَمَا قَالَ قَوْمُ مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ وَالَّذِي نَفْسِي بِيَدِهِ لَتَرْكَبُنَّ سَنَةً مِنْ كَانَ قَبْلَكُمْ» ⁶¹

⁵⁹ ابن خلدون، المقدمة، ج3، ص208.

⁶⁰ رواه البخاري : الجمعة (1061)، ومسلم: الكسوف (915)، وأحمد (245/4).

⁶¹ رواه الإمام أحمد 21390، والترمذي 2180، وقال: حسن صحيح، وابن أبي عاصم في السنة، وقال المناوي: إسناده صحيح، وصححه الألباني في رياض الجنة، رقم 76.

لقد أشار الماوردي (ت. 450هـ) في ختام كتابه إلى هذا التحول الخطير في قوله: "وقد كان أئمة الصّدر الأوّل يُبَاشرونها بأنفسهم لعموم صلاحها وجَزِيل ثوابها؛ ولكن لما أَعرض عنها السّلطان وندب لها من هانَ وصارت عرضة للتّكسّب وقَبُول الرّشَا لآنَ أمرها وهانَ على النّاسِ خطرها".⁶²

وهذا التحول استمر وظهر بأسوء الأحوال في وضع ولاية الأمر ونظمهم في العالم الإسلامي في هذا العصر؛ الذين يسعون إلى بناء المرتكزات الأساسية للملك بمقاومة الدين ظاهراً أو باطناً وإضعافه بين الناس باتخاذ شتى التدابير، أقدرها إبعاد الشريعة في تنظيم حياة الناس وتهميش المؤسسات الإسلامية العلمية والتربوية بما في ذلك مؤسسة الأم (المسجد)، وتبني نظم وإيديولوجيات غريبة عن المجتمع بدون أدنى تحفظ في جذورها الثقافية والفكرية ومقاصدها العملية.

لقد أشار العلماء إلى العديد من مظاهر التي يجب على المحتسب أن يعالجها ضمن هذه الظروف المرضية التي تأتي على المجتمع المسلم من حين إلى آخر، وهذا الجانب سماه البعض "الغش والتدليس في الديانات"⁶³ فهي تظم الكثير من الانحرافات وهي تحدث كلها بسبب المخالفة للكتاب والسنة وإجماع سلف الأمة من الأقوال والأفعال، عرض بعضها ابن تيمية "إظهار المكاء والتصدية في مساجد المسلمين، ومثل سب جمهور الصحابة وجمهور المسلمين أو سب أئمة المسلمين ومشايخهم وولاية أمورهم المشهورين عند عموم الأمة بالخير. ومثل التكذيب بأحاديث النبي صلى الله عليه وسلم التي تلقاه أهل العلم بالقبول، ومثل رواية الأحاديث الموضوعة المفتراة على رسول الله صلى الله عليه وسلم، ومثل الغلو في الدين بأن ينزل البشر منزلة الإله، ومثل تجويز الخروج عن شريعة النبي (ﷺ)، ومثل الإلحاد في أسماء الله وآياته، وتحريف الكلم عن مواضعه، والتكذيب بقدر الله، ومعارضة أمره ونهيه بقضائه وقدره، ومثل إظهار الخزعبلات السحرية والشعبذية الطبيعية وغيرها التي يضاهي

⁶² الماوردي أبو الحسن علي بن محمد بن حبيب البصري ، الأحكام السلطانية والولايات الدينية، تحقيق: أحمد مبارك البغدادي

(الكويت: مكتبة دار ابن قتيبة، ط1، 1989)، ص339.

⁶³ ابن تيمية تقي الدين أحمد، الحسبة في الإسلام، ص49.

بها ما للأنبياء والأولياء من المعجزات والكرامات، ليصد بها عن سبيل الله، أو يظن بها الخير فيمن ليس من أهله... فمن ظهر منه شيء من هذه المنكرات وجب منعه".⁶⁴

بل أن امتداد الحسبة العلمية في الدين في غاية من الشمل والعمق والقرب من أحوال الناس يكفي هنا أن نعطي مثال واحد يبين هذه الصفة. لقد ألف أبو علي بن محمد بن خليل السكوني (ت. 717هـ) من فقهاء المالكية كتاباً سماه "المختار في كتاب لحن العامة والخاصة في المعتقدات"، وهو كتاب يمثل أنموذج قيم للحكمة العلمية المطبقة على حالة الديانة والتدين عند الناس. فبعد أن استدل بالآية: ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾ (الأعراف: 180) انتقل مباشرة إلى القول: "مما علم بالدلائل إن الحسن ما حسنه الشرع، فالإلحاد في أسمائه تعالى هو الخروج فيها عن الشرع، ولا خلاف بين علماء أهل السنة - رضي الله عنهم - في منع كل إطلاق لم يرد به توقيف شرعي إذا كان يقتضي ما يستحيل في حق الله تعالى أو يمتنع في حق الأنبياء ورسله عليهم الصلاة والسلام، وفي حق دينه أو يومهم ذلك".⁶⁵ لقد عالج هذا الكتاب انحرافات العقائدية التي تحدث في اللحن الذي يمارسه الناس في دعائهم. ولهذا الغرض جاءت فصوله عبارة عن تحذيرات وتصحيحات للأخطاء الناس في ممارسة الدعاء. على سبيل المثال جاء التحذير "من قول لعامة "يا ساكن السماء.."، "من يري ولا يرى..."، "يا سيد كل سيد..."، "يا عماد من لا عماد له..."، "يا من لا يوصف ولا يعرف..."،... إلى غير ذلك. كما جاءت تحذيرات أخرى ضد بعض القصائد الأشعار كتحذيره من أبيت قالها إبراهيم بن سهل اليهودي، وابن خميس.⁶⁶ لم يكتف صاحب الكتاب بعرض حالات الإلحاد في القول والحكم عليها بتوفير الدليل فحسب، بل استطاع كذلك أن يبتكر أسلوب حوار علمي هادئ يقوم على عرض الأسئلة والرود الافتراضية التي قد يستعملها المعني للدفاع عن فعله المنحرف. ومثال ذلك الذي ينطق بدعائه بعبارة "يا من يرى ولا يرى"، فبعد أن ردّ هذا اللحن بدليل القرآن والسنة النبوية، انتقل إلى مرحلة النقاش والحوار العلمي بافتراض أن صاحب العبارة سيرد عليه بقوله: "أردت أن لا أراه في الدنيا"، فردّ عليه

⁶⁴ ابن تيمية، الحسبة في الإسلام، ص 49-50.

⁶⁵ أبو علي بن محمد بن خليل السكوني، المختار في كتاب لحن العامة والخاصة في المعتقدات (د.م.)، شركة دار المشاريع للطباعة

والنشر والتوزيع، ط 1، 2005، ص 4-5.

⁶⁶ السكوني، المختار في كتاب لحن العامة والخاصة في المعتقدات، ص 13-14.

بقوله: "أتيت بلفظ مطلق في موضع تقييد فكان إطلاقك ممنعاً، وإنما ذلك للشارع فقط، كقوله: ﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾". (الأنعام: 103) 67

والإمتداد الثاني للحسبة العلمية الذي يجب التعرض له هو الإعتنائها بالنشأة الروحية والعلمية واستحقاقها، وما تسببه من الأثر على الحياة الاجتماعية. ولبيان هذه المسائل نعتمد على كتاب ألفه عبد الكريم الفكون (ت. 1073هـ)، الذي سماه "منشورات الهداية في كشف حال من ادعى العلم والولاية"، وكما يشير إليه العنوان فإن الفكون قصد إصلاح طائفتين من الناس وفق ما يقتضيه نظام الحسبة العلمية؛ وهما: المتشبهين بالعلماء وأصحاب الولايات الكاذبة التي لا يزال المتصوفة المنتحلة يدعونها. لقد أتقن صاحب الكتاب في وصف وتشخيص حالة الديانة والحالة العلمية للمجتمع المسلم في شمال إفريقية في القرن الحادي عشر الهجري. وهذا التشخيص الذي يشكل بحد ذاته الدافع الأساسي الذي جره إلى تأليف الكتاب. من خلال عباراته، يفهم الباحث درجة تعقد الوضع الذي يحتاج حقاً إلى جهود العلماء المنظمين تحت مظلة "الحسبة العلمية" للقيام بالواجب الديني والعمراني خدمة للدين والمجتمع المسلم. مما جاء في ذلك الوصف ما يلي: "فلما رايت الزمان باهله تعثر، وسفائن النجاة من أمواج البدع تتكسر، وسحائب الجهل قد أظلت، وأسواق العلم قد كدست، فصار الجاهل رئيساً، والعالم في متزلة يدعى من أجلها خسيساً، وصاحب أهل الطريقة، قد أصبح وأعلام الزندقة على رأسه لائحة، وروايح السلب والطرود من المولى عليه فائحة، إلا أنهم - أعني الطائفتين - تمسكوا من دنياهم بمناصب شرعية، وحالات كانت قدماً للسادة الصوفية، فموهوا على العامة باسماء ذهب مسمياتها، وأوصاف تلاشت أهلها منذ زمان واعصارها، لبسوا بانتحالهم لها على أهل العصر أنهم من أهلها، فما راقبوا المولى أن يعالجهم، ولا خافوا فجأة الموت فما بعدها تصادمهم، لولا حلم من سبقت رحمته غضبه، فاغثروا وما نظروا، واستهونوا وما استبصروا. كل ذلك والمولى يمهل لهم، ويجري أسباب المئى كيف ما أحبوا على نحو غرادقهم، فزادوا به تمرداً وطغياناً، وأظهروا به أن لهم نصيباً وافراً، ولعمري لقد نالوا به جرماً نالوا به خسراناً". 68

67 السكوني، المختار في كتاب لحن العامة والخاصة في المعتقدات، ص4-5.

68 عبد الكريم الفكون، منشورات اهداية في كشف حال من ادعى العلم والولاية، تحقيق: أبو القاسم سعد الله (بيروت: دار الغرب الإسلامي، ط1، 1987)، ص31-32.

كما أحسن الفكون تصميم فصول كتابه بما تقتضيه روح "الحسبة العلمية" ومقاصدها التي تقوم أساساً على الإعلام والإصلاح الجدي والإحسان وليس دخول في الصراعات عن طريق الجدل والتجريح والظلم والفوضى والسطحية وقصور النظر، وغياب الحكمة. بحث اختار مسلك المباشر في مواجهه الفساد الذي قصده، لكن قبل ذلك استهل كتابه بالكلام على النموذج السليم للفئات التي يقصدهم بالإصلاح وهم العلماء والمتصوفة، وذلك في فصل عنوانه بـ "في من لقيناه من العلماء والصلحاء المقتدى بهم ومن قبل زمنهم ممن نقلت إلينا أحوالهم وصفاته تواتراً، أردنا التنبيه عليهم، وذكر ما كانوا عليه، وزمانهم، وتواريخ وفاتهم". ثم انتقل في الفصل الثاني إلى المتشبهين بالعلماء وهي الفئة التي يبدو أن فسادها أقل تعقيداً من الفئة الثالثة التي عالجها في الفصل الثالث، وهم كما نعتهم يمثلون "المبتدعة الدجاجلة الكذابين على طريق الصوفية المرضية".

والمثال الثالث الذي يعرض كذلك لونا من ألوان الحسبة العلمية في الدين يتعلق بجانب مهم، وهو إدارة الشؤون السياسية. قد يسأل البعض لماذا هذا الربط بين "الحالة الدينية" والسياسة؟ نقول أن أو المهمات التي يجب للحسبة العلمية في إقامة الدين هو تطهير قواطع وفواصل التضليل التي فرضت على المجتمعات الإسلامية من الداخل بحكم سقم التبعية ومن الخارج بحكم السياسة الإستعمارية والإمبريالية، تبعد الدين عن السياسية والسياسة عن الدين، وهو عمود الإيديولوجية الضالة التي تسمى باللا دينية أو تمويها "العلمانية".⁶⁹

لا شك أن معظم الكتب التي ألفها العلماء في علم السياسة الشرعية يدخل في هذا الصنف مع اختلاف الفوائد والخدمات التي تقدمه موادها للحسبة العلمية. لكن في هذا المقام حسبنا أن تقدم مثال واحد لغرض إظهار أهمية هذا التراث العلمي الذي أهمل المسلمين تفعيله لمواجهة الكثير من المشاكل العويصة التي يعاني منها المجتمع المسلم في الوقت الراهن. هذا المثال هو كتاب "الشهب الالامعة في السياسة النافعة" لصاحبه أبو القاسم ابن رضوان المالقي (ت. 783هـ). ونقتصر على عرض ما

⁶⁹ لمعرفة موسعة عن هذه الإيديولوجية الإستعمارية، راجع: عبد الوهاب المسيري، العلمانية الجزئية والعلمانية الشاملة (القاهرة: دار

الشروق، ط1، 2002) في مجلدين.

يخويه فصل "في التدبير والرأي والمشاورة والمذاكرة وما يلحق بذلك"⁷⁰ من عناصر تدخل في أدوات ووسائل النظرية للحسبة العلمية.

لم يتجاوز حجم الفصل إثني وعشرين صفحة، لكن مادته العلمية كانت كثيفة جداً ضمت وسائل البيان والتفسير والإقناع عديدة تتمثل في ما يلي: مصادر الوحي: القرآن والسنة النبوية، تجربة الصحابة، العلماء، الحكماء، أسلوب النص، والتحذير، الأمر، التقرير، البيان والشرح، تحليل أحوال النفس الإنسانية، المعرفة العلمية، سنن العمران، تشخيص العبرة وعرضها، التقدير، الترتيب والتصنيف، المقارنة، الشعر والنثر، مصادر غير إسلامية.

والمثال الرابع للحسبة العلمية الخاص بجانب الدين، يعتمد على كشف الأسرار الدقيقة التي تبين الحقائق المخفية إما إيجابية بناءة أو سلبية هدامة لشخصية والإنسان والمجتمع. هذا النموذج نجد على سبيل المثال في المؤلفات العلماء الذين أخذوا على عاتقهم الإبحار في دراسة النفس البشرية وما يشكل ظروفها، وأثر ذلك على الدين والإستقامة في شؤون الحياة. وأحسن ما كتب في هذا المجال كتاب "إحياء علوم الدين" للإمام الغزالي (ت. 505هـ) الذي اعتمد إلى حدم الأسلوب التربوي المتجه إلى تزكية النفس وتطهيرها. والكتاب الآخر لصاحبه ابن الجوزي أبو الفرج عبد الرحمن (ت. 592هـ) "تبليس إبليس"، والذي أتقن فيه تصنيف الفئات التي تشكل المجتمع من العلماء، والولاة، السلاطين، الزهاد، والصوفية، والعوام، وجميع الناس، وهو الأمر الذي يجعله أكثر قرباً إلى أحوالها ومعرفتها، وهذا بلا شك يساعد على تقديم العلاج المناسب لمشكلة تبليس إبليس في العبادات مع مراعات فروق كل فئة. وفي المقابل هذه الفئات تطرق إلى فئات أخرى دخيلة التي وقعاً عليها حتماً التبليس والتي تمارس التأثير السلبي على الناس، وهذه تتمثل في المذاهب الفكرية الإعتقادية كالسوفسطائية، والدهرية والطبائعيين، الثنوية، والفلاسفة وأتباعهم. لقد أشار الجوزي على سبيل المثال إلى المعضلة التبليسية التي يعاني منها بعض المسلمين؛ أتباع فلاسفة اليونان والإغريق. وهذه المعضلة في رأيه يعود سببه إلى الوقوع في صنف من التخليط هو عدم التسليم بأن "قوى البشر لا تدرك العلوم إلا جملة والرجوع فيها إلى الشرائع. وقد حكى هؤلاء المتأخرين في أمتنا أن أولئك

⁷⁰ أبو القاسم ابن رضوان المالقي، الشهب اللامعة في السياسة النافعة، تحقيق: علي سامي النشار (المغرب، دار البيضاء: دار الثقافة، ط1، 1984)، ص149-163.

الحكماء كانوا ينكرون الصانع ويدفعون الشرائع ويعتقدونها نواميس وحيلاً، فصدقوا ما حكي لهم عنهم فرفضوا شعار الدين وأهملوا الصلوات ولابسوا المحضورات واستهانوا بحدود الشرع وخلعوا ربة الإسلام⁷¹

والمثال الأخير الذي نختتم به هذا المبحث يتعلق بمؤلفات العلماء التي كان محورها محاربة "البدعة" في العبادات بأشكالها المختلفة. بالرغم من كل الشروط الموضوعية التي تكفل الله بتوفيرها للإنسان ليجد طريقه إلى الدين الصحيح، ويفقه طريقة الإمتثال والتأسي، إلا حكمة الله في الخلق تظهر أن تلك أصناف من الشروط (الكتاب والرسول، القدرات والتقويم) لم يعمل الكثير من اتخاذها وسائل ربانية تقرهم إلى الخالق. فظهرت مصيبة البدعة، وهي عبارة عن "طريقة في الدين مخترعة، تضاهي الشرعية، يقصد بالسلوك عليها المبالغة في التعبد لله سبحانه".⁷² فالكتب التي تمثل الحسبة العلمية المتجهة إلى محاربة هذه الآفة كثيرة، حسبنا في هذا المطلب الإشارة إلى ما ألفه أبو إسحاق الشاطبي (ت. 790هـ)، وهو كتاب الإعتصام. إن اللذ يطلع على هذا الكتاب يجده غني بالمعلومات ومتمكن في تشخيص الظاهرة وتتبع مآلاتها، والخوض في العالم النفسي في التدين لدى الإنسان والدخول في الحوار ومقارعة البدعيين بالحجة والدليل. كما استطاع الشاطبي أن يقدم مخارج ومقاييس للكشف الذاتي عن تلك الظاهرة يستطيع كل مسلم اتخاذها وسائل عملية لتجنب هذا النوع من الانحراف والفساد في التدين. ومثال ذلك: "وكل صاحب مخالفة؛ فمن شأنه أن يدعو غيره إليها، ويحض سواه عليها، إذ التأسي في الأفعال والمذاهب موضوع طلبه في الجبلّة، وبسببه تقع من الخالف المخالفة وتحصل من الموافق المؤالفة، ومنه تنشأ العداوة والبغضاء بين المختلفين".⁷³

خلاصة البحث ونتائج

الحسبة على خلاف من يعتقد أنه مؤسسة تاريخية أبرزتها معطيات سياسية في الملك والإجتماع والصراع. فهي امتداد ديني عقدي واجتماعي على سواء لتعاليم الوحي؛ قرآناً وسنة.

⁷¹ أبو الفرج عبد الرحمن بن علي بن الجوزي، تلبس إبليس، دراسة وتحقيق: أحمد بن عثمان الميزيد (د.م)، دار الوطن للنشر، د. ط.، 1422هـ)، المجلد الثاني، ص334.

⁷² أبو إسحاق الشاطبي، الإعتصام، ضبطه: أبو عبيد مشهور بن حسن آل سليمان (مكتبة التوحيد)، ج1، ص43.

⁷³ الشاطبي، الإعتصام، ج1، ص11.

والحسبة كمؤسسات إسلامية متميزة بنظرتها وأحكامها ووسائلها ومقاصدها تشكل مناعة المجتمع ضد الفساد والإنحلال وما يترتب عنهما من الضعف. لقد ضم التراث الإسلامي في موضوع الحسبة مواد كثيرة ومتنوعة تبرز الاتجاهات العامة التي كانت تمارس في حقبة تاريخية محددة، وهي تعكس تداخل العلوم المختلفة لتشكيل الوسيلة المناسبة للمحتسب. بالرغم من اشتهاار الحسبة بالارتباطها بدائرة الملك والسياسة والمعاش، إلا أن تراثها العلمي يضم دوائر أخرى لا تقل أهمية، كالتى حاولنا استخراجها في هذا البحث، ألا و هو مجال الحسبة العلمية.

لقد أبدع المسلمون الأوائل في دراسة الأبعاد التطبيقية للحسبة وصفات الروحية والنفسية، والمهارات، والمعرفة للأشخاص المؤهلين للقيام بهذه الولاية النبيلة، واستعانوا في ذلك بجملة من العلوم لإدارة مؤسسة الحسبة؛ تنتمي في عمومها إلى ثلاث أنماط من المعرفة وهي: العلوم الشرعية كالفقه، والعلوم العمرانية كالمعاش، والعلوم الطبيعية كالحساب. وهذا دليل أن الحسبة لم تكن أبداً نشاط عفوئى، بل هو تنظيم محكم يقوم على علم وأدواته للقيام بأمر ديني يتمثل في الأمر بالمعروف والنهي عن المنكر بإحكام ونجاح في مختلف المجالات وتحى أي ظرف تعيشه الأمة الإسلامية. فالحسبة كما عرضها التراث العلمي الإسلامي مؤسسة غير تقليدية، فلا يمكن استبدالها بمؤسسات مستوردة من خارج دائرة الحضارة الإسلامية، مشابهة في الشكل، ومختلفة في الروح.

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